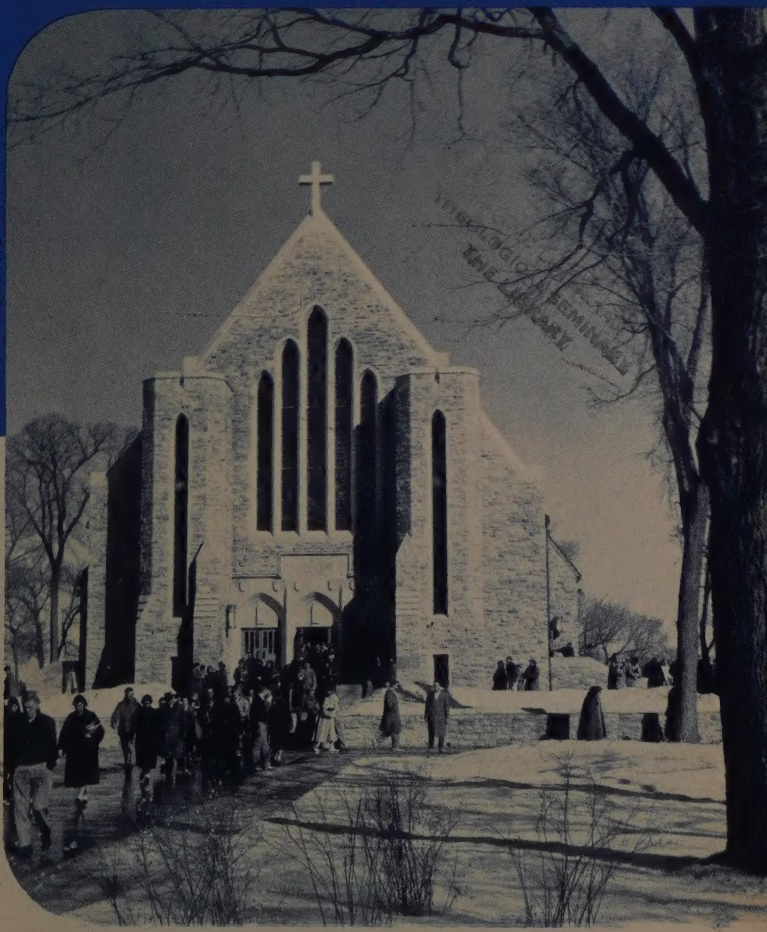
The LUTHERAN



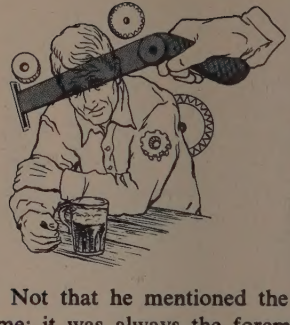
COLLEGE CHAPEL

40, No. 23

MARCH 5, 1958

The Man

Who Lived With A Lever



ONCE THERE WAS a man who lived with a lever.

There was also a crank, and there were a few assorted buttons to be pushed. But most of all there was the lever. It was his Life. It was the thing he pressed down, then up, many times a minute, every working hour. There was a title to what he did, for all things have their names, and there was payment too. Every week he had an envelope for forty hours of lever pushing, and if business was good, there might be extra hours and extra pay.

HE WAS AN UNHAPPY MAN. He hated his lever, and since it was his Life, he hated his Life. Often he would complain about it to his friends in the tavern where he had his glass of beer each day after work. Not that he mentioned the le by name; it was always the foreman the man at the next machine or the wi but the lever seemed to loom in back them all like an evil god.

Sometimes his wife found him hard understand. She told the girls at Ladies' Aid that she wished he wo come to church more, and drink less, a think more of the children. Other lad reassured her by noting that her husba was just like all men, their own includ

LATER THE ladies held their busin meeting, and resolved to hold a baza The man who lived with a lever came it, though he wished he were back in tavern. His Life was bad, but that did help to make it any better.

—CARL T. UEHLIN

The LUTHERAN *News Magazine of the United Lutheran Church in Ameri*

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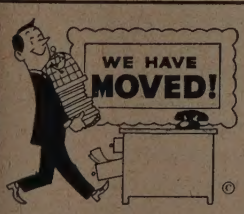

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Church relief program lauded by an Emperor and a Senator . . . Pla
to tax church schools in California opposed . . . Country astir ove
Sunday observance . . . Protestants excluded from new Boston chap

THE CHURCH IN THE NEWS

Ordass misses meeting

The first vice president was absent as officers of the Lutheran World Federation met last month at Frankfurt, Germany. Bishop Lajos Ordass of Hungary, who was recently deposed from his position as head of the Hungarian Lutheran Church by a decree of the Communist government, did not attend. Bishop Ordass was reported to have retained his place as head of the church's Southern District, although Bishop Zoltan Turoczy of the Northern District was replaced by Bishop Lajos Veto, a supporter of the Red regime. The government recognizes Bishop Veto as head of the entire church.

LWF officers and West German newspapers expressed fears that the Communist government had prevented the bishop from leaving Hungary. The Budapest radio took notice of the reports, saying that Bishop Ordass had never applied for an exit visa and that "anxiety about his whereabouts expressed at Frankfurt was unfounded."

Dr. Franklin Clark Fry, United Lutheran president and also head of the LWF, presided at the Frankfurt meeting.

Peter gets high state post

Dr. Janos Peter, ousted former bishop of the Hungarian Reformed Church, has been named first deputy foreign minister of Hungary, the Budapest radio reported. A controversial figure in Hungary's church life since he was placed in office by the Reds in 1949, Dr. Peter was a delegate to the United Nations last year.

In 1956 the Reformed Church d
manded Peter's resignation as bishop. H
was called the "worst kind of Stalinis
and accused of being a Red agent and a
"informer" against his fellow clergym
in Hungary. During his hectic seve
year tenure as bishop, Dr. Peter had re
resented Hungary's churches at meetin
of the World Council of Churches ar
at Communist-sponsored gatherings
Europe and Asia.

Emperor thanks American churche

A U.S. churchman had an unusu
hour-long audience with Emperor Hir
hito of Japan last month. The emper
received Dr. R. Norris Wilson, executi
director of Church World Service, t
relief agency of the National Council
Churches, in order to express his than
to the American churches for aid giv
Japan since the end of World War

The Japanese ruler also praised Ame
can church efforts to aid Japanese em
grants who have settled in Brazil. H
commended such people-to-people co
tacts as the "surest hope" for promoti
understanding among the nations.

Japan's Health and Welfare Minis
Kenso Horiki also expressed gratitu
for the aid given by American church
"I feel confident that Christianity is
essential factor in the relief of hum
needs," he was quoted as saying.

Overseas programs lauded

Americans are not only interested
exploring outer space, but are "explori

ew ways by which man can serve his llow man," Senator Alexander Wiley Wisconsin, member of the Senate's oreign Affairs Committee, said in a eech in Congress. He noted that re-gious organizations through their relief rograms had distributed "more than a llion pounds" of food and clothing to e needy overseas last year. He urged ngressional support for the program, order to "assure its greatest possible ccess."

"While we are interested in penetrating ter space, we are even more interested penetrating the forces of hunger, illness d privation," the senator said.

Relief program to continue

Unless churches and governments join rces in a massive assault on want and isery "another war is inevitable," Dr. ilson told the annual meeting of Church orld Service's board of managers last nth. As "working partners in relieving rld misery," the churches and the gov-nment have "certain things to do that can only be done by both working together," he said. Among these are "resettling homeless millions, feeding masses of the hungry, clothing millions who are in rags and rehabilitating the lives of the hopeless."

Harper Sibley of Rochester, chairman of the CWS board, said that clothing drives would continue for at least four years because of the large numbers of refugees and escapees in Europe and Asia. He also urged support for the "One Great Hour of Sharing" program in which Lutheran World Action joins with the CWS, Roman Catholic and Jewish relief agencies.

California tax plan fought

Californians will vote this November on an amendment to their state constitution which would impose property taxes upon all parochial and private schools, unless they are used exclusively for the blind, mentally retarded or physically handicapped. The issue was placed on the ballot by a statewide petition with

LEADERS OF CHURCH WORLD SERVICE AT RECENT MEETING

The Rev. Paul B. Freeland, executive committee chairman; Dr. R. Norris Wilson, executive director; and Harper Sibley of Rochester, president of NCC's relief agency

356,315 valid signatures. Sponsor is a group called Californians for Public Schools, which proposed the tax as a means of strengthening the state's public school system.

Church and political leaders rallied to fight the tax proposal. A group of the state's Democratic Party leaders last month scored it as "sheer economic folly," saying that tax exemption for private and religious schools is "morally right, legally justified and economically sensible." Such schools save taxpayers 50 times the amount of tax exemption they receive, the political group said.

The Lutheran Church—Missouri Synod and the Roman Catholic Church, which operate the largest private school systems in the state, organized to battle the amendment. Episcopal churchmen and labor groups expressed support for their efforts. Of 1,076 private schools in the state, 643 are Roman Catholic and 77 are operated by Missouri Synod churches. All 48 states now grant tax exemption to non-profit schools.

Sunday closings supported

From Boston to Honolulu, church and civic groups were trying to put teeth into laws that would halt the increasing Sunday commercial activities. Roman Catholic and labor groups were often in the forefront of those seeking to keep Sunday a day of rest and worship.

In Detroit, a food chain offered support to the Sunday observance groups. "Who really wants food shopping on Sunday?" the Kroger stores asked in a large newspaper ad. "Certainly not store employees or store management. It's no fun to work on Sundays."

"Kroger does not approve of Sunday opening of stores," the ad said. "We do so only when forced by competition . . . This subject concerns all citizens . . . the whole character of a city and sta changes when its stores begin to stay op on Sunday . . . We are in favor of resto ing the 'Day of Rest' to its original fun tion."

Michigan clergymen, the AFL-CI and the state retailers' association join forces to urge passage of a state law th would prohibit Sunday sales except f emergency purposes. Violators would fined as much as $300.

Action in many areas

Hawaiian Roman Catholics were aske by the territory's Holy Name societies boycott merchants doing business o Sunday. Supermarkets have since th war remained open on Sunday, but close on Wednesday. Merchants have oppose efforts to alter this practice.

In the District of Columbia, Congre came to the support of a Washington I tercreedal Committee formed to comb Sunday business. Legislation introduce in January would ban all Sunday sal except for restaurants, drug stores an florist shops. Service stations would permitted to sell gasoline and provid emergency services.

Oregon Council of Churches asked l bor and fraternal groups to stop holdin meetings on Sunday. It urged voluntar closing of all business establishments, b opposed legislative action. Strengthenin of laws governing Sunday business w planned by state legislatures in Massa chusetts, New Jersey, Pennsylvania, Ten nessee, Nebraska and Georgia.

Not everyone agrees

Organized opposition to Sunday ob servance centered in Pennsylvania an New York. A Pennsylvania discoun house, under fire for opening on Sunday threatened to appeal to the Suprem Court against efforts to enforce state "blu

FORMER NIGHT CLUB at Olangopo, near the big Subic Bay Naval Base in the Philippines, has ecome the newest service center operated by the Lutheran Service Commission. ULC Pastor obert P. Canis is in charge of the center, which provides a chapel, snack bar, and recreation eas. The LWA-supported Service Commission plans to open another center soon at Okinawa.

ws," adopted in 1794. Philadelphia's ayor Richardson Dilworth drew some gry blasts from churchmen when he blicly announced he would "ignore esent blue laws" and permit Sunday orts and entertainment. He also said favored allowing hotels and restau- nts "in the big cities" to sell wine and er on Sundays.

New York's Board of Jewish Rabbis t Sunday laws as "discriminatory." wish merchants who refrain from labor Saturday—the Jewish Sabbath—are ot permitted to engage in earning a ing on Sunday," the group said. They ked an exception to allow Jewish shop- epers to operate on Sunday if they osed their places of business on Satur- y.

pe asks Rome clean-up

Pope Pius XII didn't go so far as to ggest a Billy Graham Crusade for me, but some of the 300 parish priests d special Lenten preachers who heard his traditional pre-Lenten message might have felt he was getting close.

Roman Catholics in Rome are in a state of "spiritual inertness," the Pontiff declared. Suicide and reckless driving were "social plagues" besetting the city, he continued, urging that the preachers try to bring about a "powerful awakening of faith and Christian life."

"Religious apathy and moral insensibility" mark modern Rome despite its "ancient glories," the Pope said. Suicides attempted or committed were a sign of "lack of Christian faith and hope," he added. "Horrifying" statistics show that Rome had 31 deaths and 1,928 injuries from auto accidents in the month of November, he pointed out, calling the "criminal recklessness" of drivers a crime against the Fifth Commandment.

Catholic may gain White House

Public opinion surveys this month revealed that Sen. John F. Kennedy of Massachusetts, a Roman Catholic, was

thought to be the strongest Democratic candidate for the presidency in 1960. These and other signs indicated that opposition to having a Roman Catholic as president was diminishing throughout the U.S., a Brandeis University professor told a Boston audience last month.

Dr. Lawrence Fuchs, an analyst of voting behavior, said anti-Catholic sentiment in the rural South and rural Midwest was fading. He cited the growing Roman Catholic population in urbanized industrial states with large electoral college votes as another factor which might influence political parties to select a Roman Catholic candidate.

Religious influence affects local offices more than national posts, Dr. Fuchs claimed. He said the drive to place Sen. Kennedy on the 1956 ticket as Adlai Stevenson's running mate failed because of the Senator's comparative youth, rather than because of religious considerations.

Hospital chapel for Catholics

Protestant patients at Boston's municipal Long Island Hospital for the aged and chronically ill will worship in a special room in the institution's recreation hall while Roman Catholics have exclusive use of a new $200,000 chapel to be constructed on the hospital grounds. Archbishop Richard J. Cushing made this disclosure at a $100-per-person Italian pre-Lenten carnival in Boston last month. Proceeds of the affair would be used as the "first major contribution" toward the chapel, he said. Construction will begin in the spring of 1959. When completed the building will be turned over to the city as municipal property, but it will be used only by Roman Catholics.

The new chapel is to replace a 75-year-old structure now jointly used by Protestants and Roman Catholics. Mayor John B. Hynes of Boston said that a rangements had been made with the Pa toral Services Committee of the Bost Council of Churches for Protestants use the recreation hall room in the futu

German church may ordain wom

The Evangelical Lutheran Church Luebeck one of the smaller *Landeskirc* in Germany may be the first church bo in that land to ordain women pastors a to send out its own missionaries. Bo proposals were recently submitted to t synod of the 200,000 member body w a strong chance of adoption.

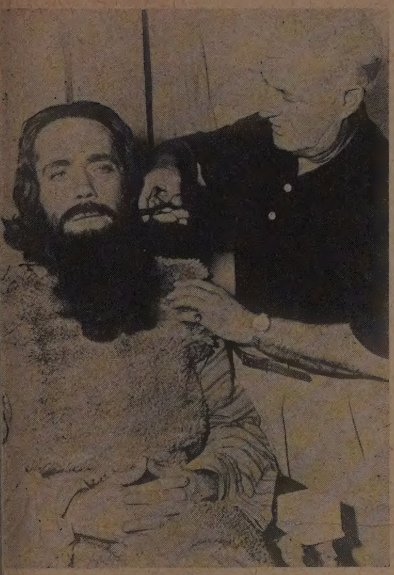
Bishop Heinrich Meyer said the pr posal to ordain women had been receiv after consultation with church leade throughout Germany's United Luther Church (VELKD). The women past would have the right to preach and a minister the sacraments, but would n be the senior pastors in parishes.

The church also expects to send t missionaries to India. Later it would li to consider the exchange of pastors w younger churches in Asia and Afric Bishop Meyer said. He pointed out th all German mission activity has until no been conducted by mission societies th are independent of the churches.

Oslo to have English congregatio

A long road will reach a turning poi in July. Then Dr. Oscar C. Hanson, st evangelist for the Evangelical Luther Church, will move to Oslo, Norway, organize an English-speaking congreg tion for the 3,000 Americans reside there.

Dr. Johannes Smemo, primate of t Church of Norway, which for 100 yea sent Norwegian-speaking pastors to mi ister to emigrants to the U.S., said No wegian leaders are "eager" for the esta lishment of the English congregatio



ELIJAH IN HOLLYWOOD
eing made up for role in Old Testament
m series being produced by Concordia
lms is actor Robert Brubaker. Cast of
)0 is being used in 14 color productions

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ne Church of Norway will provide a mporary chapel. The ELC is of Noregian background.

The ELC is also planning to start an nglish congregation in Mexico City, acrding to Dr. Philip S. Dybvig, head of home mission program. The Ameri- n Lutheran Church, with which the LC will merge in 1961, has a Spanish ngregation there and the Lutheran hurch—Missouri Synod also has a conegation in the Mexican capital. The lo and Mexico City parishes are among e 28 new congregations the ELC plans establish this year.

hurch rifts aid Reds

Divisions between religious groups ovide propaganda for Communist Russia, Dr. James G. Ranck, Drew University psychologist, told a Methodist convocation on urban life held in Washington last month.

"Alienation between Jew and Christian, the rift between Catholic and Protestant and the denominational fragmentation of Protestantism" prevent winning the unchurched and aid the Red cause, he declared. U.S. churches "can no longer afford anything less than a united front in proclaiming the fallacy of secularism and the primacy of moral and spiritual values," Dr. Ranck warned the assembly.

Biggest unclaimed mission field is the "inner city," a report to the convocation said. In these deteriorating areas most newcomers are southerners, both white and Negro, the report continued. They live in the area until they become established and can move to a more desirable part of town. Since this group is predominantly Protestant, it offers an "opportunity for Methodist and other Protestant evangelism."

And so forth

Dr. Walter W. Leibrecht, German-educated Lutheran lay theologian, has been named director of the Evanston Institute for Ecumenical Studies. For the past three years he had been on the Harvard Divinity School faculty.

Charles W. Baas, ULC layman and a director of the United Lutheran Church Foundation, has been elected treasurer of the American Bible Society.

Hungarian refugees should be classed as "aliens admitted for permanent residence," the National Lutheran Council told Congress. Those who entered after the abortive 1956 revolt in Hungary are still considered parolees and have no residence rights.

WASHINGTON

By ROBERT VAN DEUSEN

FILIBUSTER CHANGE?

A RUMOR is going the rounds that an attempt will be made before the end of this session to limit the right to filibuster in the Senate. This issue comes up every two years, at the beginning of the first session of each two-year Congress. Its appearance at this time breaks the usual rhythm.

There are reasons for this "off-beat" approach. The northern and western liberals who favor the change believe it might be good strategy to discuss the issue at a more leisurely pace, when there is less time pressure than at the beginning of a new session. The southern Senators, who are making a show of massive opposition, may find it to their advantage to make some quiet concessions now rather than facing possible defeat at the beginning of the next session.

If Democratic election forecasts turn out to be true, there may be 10 or 11 new liberals sworn in next year. With this additional strength, an effort would almost certainly be made to revise the rules so as to permit the imposing of cloture by a majority vote. The compromise now under discussion would permit the limiting of debate by two-thirds of those present and voting, rather than by two-thirds of the entire Senate membership, which is the present rule.

Nixon ruling

THE NUB of the filibuster problem is the assumption that since the Senate is a continuing body, the procedure of eac new session is governed by the rul adopted at previous sessions. Since th present Senate rules permit unlimited d bate, that means that a proposal to chan the rules could itself be filibustered death.

A growing group of Senators have co tended, however, that each new sessio of the Senate has a right to decide th rules by which it will be governed. The have therefore staged a fight at the b ginning of each new Congress to libe alize the Senate rules on cloture.

The fight against the filibuster in Ja uary, 1957, came closer to being succes ful than previous attempts had been. drew from Vice President Nixon, as pr siding officer of the Senate, an "advisor ruling" which was favorable to the liber viewpoint. Although it was not an offici ruling which settled the point for th session of Congress, it laid the groun work for later consideration of the pro lem.

THE NIXON ruling read in part: "Th right of a current majority of the Sena at the beginning of a new Congress t adopt its own rules, stemming as it do from the constitution itself, cannot b restricted or limited by rules adopted b a majority of the Senate in a previou Congress.

"Any provision of Senate rules adopte in a previous Congress which has the ex pressed or practical effect of denying th majority of the Senate in a new Congre the right to adopt the rules under whic it desires to proceed is, in the opinio of the Chair, unconstitutional."

With this official backing, even in th form of an advisory opinion, it seem likely that the anti-filibuster forces wi press for further action, either this yea or at the beginning of the next sessio

canadian affairs

AGRICULTURAL SUPPORTS

No doubt one of the issues in the federal election to be held on March 31 will be Bill No. 237, "to provide for the stabilization of the prices of agricultural commodities." It was passed, after much debate and some amendment, shortly before Parliament was dissolved on Feb. 1.

For many years there has been a demand on the part of agricultural organizations and of individual farmers for some form of parity price system in Canada. Exactly what was meant by "parity" has never been too clear, the minister of agriculture pointed out in introducing the bill. However, what was generally in mind was some sort of system such as that in effect in the U.S., "because our farmers were aware that men across the border in many cases were receiving higher prices."

It was common knowledge, the minister continued, that the parity price system had led to difficulties of various kinds. It had resulted in the accumulation of vast surpluses of many agricultural products and had constituted a heavy drain on the general taxpayer.

Briefly, the prices support bill introduced by the government attempts to avoid the difficulties under a parity plan by establishing a system of guaranteed prices for farm products based in any year on the average of the previous three years. The guaranteed price would be set by the government on the recommendation of an advisory board.

In addition, there would be an ultimate security clause guaranteeing farmers no less than 80 per cent of the base price for certain specific items: cattle, hogs, sheep, butter, cheese, eggs, plus wheat, oats and barley not produced in Western Canada, which come under the Canadian Wheat Board Act. This is designed to forestall disaster for the farmer if "the bottom should drop out of his market."

Farmers did not like the proposed legislation. There was nothing definite about the proposed "guarantees"; and no sign of any fixed formula for arriving at prices. In response to widespread protests the government amended its bill in several respects. It:

1. Included in the preamble a section stating the purpose to be to assist the farmer to "realize fair returns" and to "maintain a fair relationship between prices and costs."

2. Added a section to make clear that the "cost of production" is to be the most important factor in setting the guaranteed annual price.

3. Made it mandatory for all members of the advisory committee to be "farmers or representatives of farm organizations." This will insure that their recommendations will always be in favor of the highest prices for farm products.

4. Changed the three-year average on which the base price is to be figured to a ten-year average. The last three years have been low ones for farmer income. By lengthening the period to ten years an earlier period of high prices will help to boost the average.

Judging by many speeches in the House of Commons on this debate, the Canadian farmer is in a bad way. Said one speaker: "In 1956 the net income per Canadian family was $4,900, while the net income per farm family was $3,037, or $1,863 less than the average."

But another insisted on looking at the joy of exploring the mysteries of the farm, such as, "Why a red cow will eat green grass and give white milk."

—NORMAN BERNER

When the Foundations Begin to Crumble

Being Righteous Is Not Enough

By RALPH W. LOEW

Lent ought to make us think deeply about the par

God wants us to play in a disturbed and upset worl

LENT IS A TIME for some soul searching, for personal examination, and for a fresh look at the foundations of life. It is not just a time to be sad. It is a time to be sad about something; about man's pride and sin and shame, at the same time aware of the everlasting presence of God's love.

Plenty of people have been telling us about the crisis of our time. We are all reminded that now that we and Russia have H-bombs "all men are free to be cremated equal." The word of alarms has been coming to us for so long a time that we become casual, hardened to dangers, unaware of what it would mean.

Hardness of heart is no new problem. It has beset men in every age. Lent is a time to stab us alert, shake our consciences and bring us to a new sensitivity in godliness.

SO THE QUESTION is simply, "If the foundations crumble, what will the righteous do?"

Responded one person, "It seems to be that if the foundations crumble, we can ask, 'What have the righteous been doing?' "

Indeed so. If minority rights fail, what have enlightened citizens been doing? If educational privileges are denied children, what have responsible people been doing? If discord and enmity shake our institutions, what have trusted leaders been doing? If the sense of justice is eve bled from society, what has the com munity of the religious been doing?

The questions can continue indefi nitely. They are pointing to the obviou fact that this is no time for us to be com forting ourselves that we are somehow better than some other people. We are And we're a lot worse than we ought t be. It's that tension, that fact, that pushes itself upon us.

A FEW YEARS AGO, a department store in our city advertised a waterproofing powder. This white powder was reputed to be a marvelous substance. Among its achievements, the advertisement noted that it had been used in the Maginot Line. So it kept the water out. That highlighted the fact that while it kept the water out, it did not keep out the invading enemy. For the Maginot Line was not built as a barricade against the sea, but as a military defense.

Our problem is that we may get so fascinated by some of our qualities and virtues, our achievements and our inventions, that we forget the thing that matters most. We are here not to boast about our achievements. We are here to be God's people, used, held, directed, inspired, guided until we are not the children of evil but of good. That's what this is all about. Waterproofing our minds to trouble won't do the trick. Righteousness

exalts because it is concerned with the tough realities of life and isn't thrown off guard by petty shams. Righteousness exalts because it puts a man in league with truth instead of pride.

YOU CAN'T HEM and hedge righteousness, containing it in one group, or place. It's alive and out into the world. You find it in the strangest places. A prophet testifying when the world seemed to be falling to pieces! A brave man standing against a king in the face of terrible corruption! A Cross on a hill! None of us would have planned it that way, but righteousness has a way of disturbing one, keeping us from any smug complacency, any going to sleep.

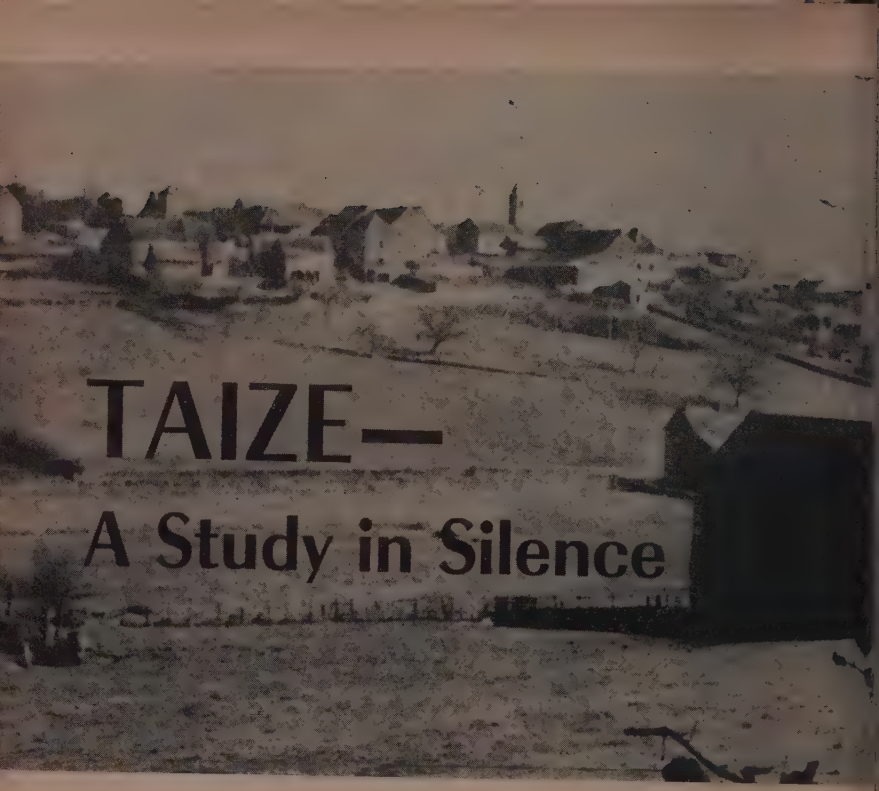
This business of keeping in league with godliness is like swimming the Niagara River. You can never coast. Just about the time you decide to take it easy, you're over the Falls. You have to keep at it, being sad enough to repent, sorry enough to know the meaning of forgiveness, hopeful enough to be trying again, courageous enough to adventure and risk, imaginative enough to see something of what God wants us to be doing in this world.

WHAT CAN the righteous do? They keep this truth in circulation, keep it in ferment, keep it in the midst of men's minds. We don't *make* truth. We can only recognize it, share it, and lead. That's costly enough. Our fathers have done it in times past and now in these days we are aware that all of our gadgets, our power and our might may not turn the trick. Somewhere we shall have to grow men and women wise enough, understanding enough, responsible enough, righteous enough to handle the enormity of the power. The foundations of law, order, justice and love are still requisite to man's well-being.

Sometimes we get so used to horror and so accustomed to tragedy that we cease to shudder and shake. But, mark it well, the foundations shake. If they crumble, then many of us who have thought of ourselves as good people will have no defense or refuge any more than others.

It isn't a time to be feeling sorry for ourselves; it's a time to be feeling sorry. It's not a time for withdrawal from life; it's a time to thrust one's self into the midst of the struggle. It's not a time to be upset; it's a time to steady lives and heal hurts. It's not a time to urge repentance just on others; it's a time to repent and go out to exceed the righteousness of others.

It hasn't yet entered into our minds what we could be if God really used us. What do you suppose God wants to do with us just now?



TAIZE— A Study in Silence

"PRAY AND WORK, that he may reign. May work and rest in the course of your day be animated by the word of God . . . In everything preserve inner silence, that you may remain in Christ . . ."

THESE WORDS stood at the beginning of an experiment in Christian living that grew out of the horrors of World War II. The driving force behind that experiment was a Reformed minister of Swiss and French parentage, Roger Schutz. The center of the experiment is Taizé, a village on the hills of Burgundy, not far from the wine-growing center of Cluny.

Young Schutz had spent many a summer in the Maconais hills of Burgundy. There was peace, then. Came the war, and Schutz, already ordained, made his headquarters in an old manor of Taizé to help refugees escape from Nazi-held France to safety. Taizé was in the unoccupied zone of France, less than 100 miles from Switzerland.

In 1942, German troops occupied the rest of France. The old manor of Taizé no longer was a safe haven for refugees. Roger Schutz fled to Geneva. But the memory of the haven of peace lingered on. As soon as the fighting died down in central France, Schutz, now joined by a Reformed theologian, Max Thurian, and

By ROBERT E. HULDSCHINER

a third man, returned to Taizé. The thought of founding a Protestant monastic order had taken shape.

IT TOOK YEARS to make it come to life. Taizé was scarred by war and post-war chaos. Only a few houses were inhabited. Fields lay fallow. By 1948, Roger Schutz's *Community of Taizé* consisted of five men. A year later, there were seven.

The brothers, having established themselves in the old manor, cultivated the fields belonging to the property. Living under the self-imposed order of obedience, celibacy and common possession of goods, they went about their business during the day, returned to the center for religious exercises and devotions at night.

Today, the community includes well over thirty. Taizé is flourishing again. Houses have been reoccupied and repainted. Roads have been paved. And evidence of the work of the community is everywhere. The fields no longer lie fallow. The clatter of agricultural machines is in the air.

The district doctor is one of the brothers. So are the village potter, the artist, the farmhands. A coal miner is among them, and a theologian. One is a parish pastor, one a lawyer.

THEIR DAYS flow in an even rhythm of prayer, common devotions, service and work. "Your prayer," the rules of Taizé say, "will become right when it flows together with your work."

"Transparency," a conscious effort to share all thoughts and concerns with one another, retreats and private confessions and to mold a new type of Christian man, advocates of the Community say. They share their spiritual experiences with occasional guests.

VISITORS to Taizé find accommodation in the guest house, the former Roman Catholic rectory. They are encouraged to take part in all phases of the life of the Community, with the exception of the council sessions. They are given ample time to read the Bible in the quietness of their rooms, to meditate and to converse with the brother assigned to them. Opportunity for private confession is offered.

WHITE ROBES are worn by members of the Brotherhood of Taize for their liturgical services. When working outside, the only outward symbol of their vocation is an aluminum ring worn on their left hand. Revival of Orthodox rites in the Protestant community and thorough training in Gregorian chants mark services at the Taize center. Recordings of the chants have been sold commercially throughout France.

THEY ARE not all Frenchmen. Some came from Spain and Italy. There are ordained ministers and laymen among them. Although a majority are Reformed, some Lutherans have joined the order. An American Lutheran of the Missouri Synod lived for some time in Taizé and is now propagating the ideas of the community in the United States.

The men of Taizé are aware that the erasing of denominational boundaries and the return to a monastic life expose them to the criticism of Protestant theologians. Their answer to the first objection—that of inter-communion between the Reformed and Lutherans—is an emphasis on the oneness of the body of Christ: "Never be reconciled to the division of Christians who all confess the same faith and yet remain divided . . ."

The answer to the second objection—that a monastic life is contrary to Protestant understanding of Christian faith—is contained in the preamble of their rule which says: "You are assured of your salvation solely by the grace of the Lord Jesus Christ, and you do not impose asceticism on yourself for its own sake."

THE vows to be taken by members of the community stem from the desire to assure a maximum of Christian commitment. Celibacy "can be accepted only in order to give oneself more to one's neighbor with the love of Christ . . . Celibacy means neither the rupture of human affections nor indifference, but it calls us to the transformation of our national love."

Poverty "has no virtue in itself." But joint ownership of property, the "audacity of using for the best all the goods of each day, of assuring oneself of no capital without fear of possible poverty gives an incalculable strength."

Taizé's rule, in this matter, is categorical. It declares bluntly: "All goods are put in common . . . even trifles."

Obedience to the prior, Roger Schutz is needed because "there is no hope of a bold and total service of Jesus Christ without unity of spirit. Individualism breaks up the community, obstructs its course." The prior exerts his authority with the conviction that he does so as an instrument of God's love. "In the guiding of a soul he takes care not to subject it but to incorporate it into the body of Christ."

BROTHER ROBERT is a member of the Brotherhood of Taize and the village doctor. He operates a clinic for residents of nearby communities. All fees from his practice are turned back to the Brotherhood which practices joint ownership of property. Some of the other brothers operate a co-operative farm. Others support themselves by working in cities in law, industry, business and construction work. They return to the community center either at night, or, when working in more distant centers, for weekends to share in Taize's way of life — inner silence and worship.

". . . The first step, then is to make silence within oneself in order to dispose oneself to listen to his Lord . . . Inner silence demands first of all the forgetting of oneself in order to appease discordant voices within oneself and to control obsessing worry in the constant rebirth of a man who is never discouraged because he is always forgiven . . ."

—From the Rules of Taizé

In council sessions, all brothers are encouraged to discuss the daily affairs of the community but they are urged to "avoid an unanswerable tone of voice and the categorical 'we must.'" The prior makes decisions without being bound by the will of the majority.

Out of the experiment of Taizé has come a way of life made of inner silence, prayer, worship and work that has attracted the attention of Protestants from many lands.

Because of the emphasis on prayer and worship, Taizé has become a center of liturgical revival in the French Protestant church. The brothers have compiled an "evangelical and ecumenical prayer book." They have freely included Greek Orthodox rites in their worship. Their hymns and psalms are set to Gregorian and Byzantine chants, to Anglican church music and Bach motets.

They have taken active part in interdenominational conversations. They have attempted to seek out the motives behind the divisions among the Protestant churches and to think them through afresh. Their books on doctrines and ideas of the Protestant faith have contributed new interpretations to matters of concern to all Christians.

SERVICES are held in the old village church placed at the disposal of the brothers. The former Roman Catholic rectory serves as guest house for young Protestants attending retreats at Taize and sharing the life of the Brothers for a short time. Brother with stole in left foreground of picture is Roger Schutz, Reformed pastor and prior of the community. To his left, with stole, is Max Thurian, theologian and author, who helped found the Taize Brotherhood after World War II, assists in directing it.

The Taizé experiment is still new—and it is still controversial in the eyes of many Protestants. But the dedication of the men behind it will assure it the respect, if not the understanding, of those who share with them the concern for bringing this world into closer harmony with God's will.

PIONEERS IN PARAGUAY

Lutheran settlers are carving a homeland out of wilderness in South American land and the church is there with them

THE MOST COMMON conveyance in the second-largest city of Paraguay is the "turtle." It is a two-wheeled, horse-drawn cart with a distinct resemblance to its namesake both in speed and appearance. However, it takes you where you want to go. A few motor-taxis of ancient aspect are available, too, but the "turtles" far outnumber them.

Encarnacion is not a big place and most of its streets are innocent of pavement. Once it had dreams of becoming a major river port on the broad, muddy Parana and a great dock was constructed in 1926. But a storm destroyed the dock, leaving the town today with a wooden pier. Just across the river is the thriving Argentine town of Posadas with plenty of paved streets and well-stocked stores.

WHY THIS CONTRAST between two towns which are equi-distant from the Atlantic Ocean and the great ports of Buenos Aires and Montevideo? One answer is population. Paraguay needs more people . . . lots and lots of people. People produce industry. Paraguay, the size of California, has less than two million inhabitants.

Argentina, with 20 million people, has developed a good deal of industrial enterprise, even though the slogan *Industria Argentina* is the butt of innumerable jokes about products that won't work or that break too easily. The fact is that Paraguayan women cross the Parana River in droves each day to buy supplies in Argentina at half the cost. It is also a fact that many young Paraguayans, eager to meet the future half-way, seek their fortune in neighboring countries.

But the Paraguay I saw is a beautiful country with a fine and healthy climate allowing for its tropical location. German colonists came upriver just before the turn of the century and, after choosing a spot to land hacked a road into the forest. This colony was called Hohenau and its main "street" plunged 40-50 miles across the rolling country. Subsequent parties of immigrants went upriver still further and repeated the process, so that today there are four parallel roads. The last of them is the shortest because the effort at colonization which it represents is only about 25 years old. All in all, there are now about five or six thousand Germans in these settlements.

IT'S A TOUGH LIFE! In southern Paraguay those words mean something. First of all the land had to be cleared and houses built in the primeval forest. Large patches of it still remain. In fact, when you fly over it—as I did in a small plane—most of the area appears to be an almost unbroken wilderness of trees, except in a few places where the smoke of the burning forest indicates that clearings are being carved out. Man has barely scratched the edge of southern Paraguay.

Three years ago a young German

By STEWART W. HERMAN
Secretary of the Lutheran World Federation's Committee on Latin America.

Gustav Nubling, accepted the challenge to become the first full-time minister in these colonies. Many of the people regarded a full-time pastor as a luxury they could not afford. They did not particularly want him, being tolerably well satisfied with the annual visits of Pastor Richert from Asuncion. But Pastor Richert was not satisfied. For 20 years he alone had served all of the German "Evangelicals" in Paraguay under the auspices of the La Plata Synod which has its headquarters in distant Buenos Aires. Spiritually speaking, he thought these colonists were in danger of "going to seed."

PASTOR NUBLING'S first project was to build a parsonage for his bride who was soon to follow. A wooden building that was once erected as a parsonage along that first Hohenau road had meanwhile become an old folks' home. New land was donated at a more central location. A well-proportioned, roomy house of stone and stucco was erected under the pastor's vigilant supervision. Here Mrs. Nubling cheerfully wages her private war against red dirt and armies of insects, including fireflies as large as flying saucers.

She has no electricity, no running water and therefore none of the "indispensable" household appliances. All mud-caked shoes are parked beside the kitchen door to save the floors. The bathroom is furnished primarily with an enamel basin on a small wooden table and a shower which functions perfectly when water is drawn from the well and bucketed into the zinc container suspended from the ceiling. The other part of the bathroom is located in a little house at the far end of the vegetable garden.

BY COMPARISON with the homes of many settlers, this house represents a high standard of comfort. Indeed, it is comfortable. On Sunday afternoon there was a regular service in a colonist's home almost at the end of the Hohenau settlement, not far from the Indian reserves. Turning off the rough, earthen main road, our pick-up truck moved cautiously down a steep hill through a thick-tangled patch of forest to a clearing containing all the evidences of a pioneer homestead: the baking oven under a lean-to, rough sheds for cattle, for implements, and for the poultry running underfoot. A log cabin of weather-stained wood with a smoke-

Pastor and Mrs. Nubling stand in front of half-completed parish house being built to provide a community center at oldest colony in Paraguay's frontier territory

blackened brick chimney proved to be the kitchen. Its floor was packed earth. Nearby was a slab house with a wooden floor and wooden shutters instead of glass windows that was the family bedroom.

The beds, primly dressed in clean counterpanes, had been pushed into the farthest corners to make room for four long rows of benches to accommodate the 40 people who came to service on that sweltering afternoon. In the classic frontier tradition, hand-embroidered sentiments hung upon the wall in company with a pair of rifles. And on a wooden table covered with a white cloth stood a simple cross flanked by two small candles.

What is the preacher's message to these pioneers? In uncomplicated terms he told them they were God's stewards on earth. He used the Spanish word "administradores" which they understood. It means one who is charged with looking after another man's estate, which is common practice among the wealthier land owners of Latin America.

EARLIER THAT DAY I had attended another service. It was held in a dance pavilion at Obligado which has become a community center like Hohenau, but along the next road running in from the river. By truck, on horseback and on foot the people came drifting in, some of them arriving 30 minutes late. Many of them have no watches or clocks, but gauge time entirely by the sun's position. They hit it fairly well. To them the pastor laid down the choice between being children of day or children of night. Raptly they listened.

Afterward there was a meeting of the men to work out a plan for hauling stone to the site of the proposed church. Some had vehicles. Others had muscles for loading and unloading. Gasoline—*nafta*—would be reimbursed upon request. Wear and tear on expensive trucks is no small contribution, as we learned when the open pick-up in which we were riding home ran "aground" on a washed-out road under the broiling noonday sun. The differential stuck fast and the rear wheels spun inffectually until the gullies had been well filled with stones.

WE SAW TWO churches that had already been built by a few determined families, when they heard a pastor was coming. But a dozen more are needed at the preaching points which Pastor Nubling tirelessly serves, riding many miles on his motorcycle through mud or dust. Gradually this fertile, essentially lovely country—planted to tung nuts, yerba mate and manioc—will prosper and some day there will be a strong, indigenous church to glorify the Creator of this awe-inspiring world we live in.

Once before an effort was made to turn this part of Paraguay into a paradise. In a really noble experiment the Jesuits of three centuries ago gathered the Indians into communities and supervised their labor. The communities were called "reductions" because they were designed to "lead back" the savages to a state of Christian grace. At the center of these vast colonies the construction of magnificent sandstone churches was begun. Great cathedral-like arches rose in the colonial wilderness. Then the Jesuit order was dissolved by the Pope in 1775, and the reductions in Paraguay dissolved too.

We visited two of the great centers, *Jesus* and *Trinidad*. The ruins of both are impressive. At Jesus there are the lofty walls, windows and doorways of a beautiful sanctuary. Its jealous guardians in lonely isolation are the hordes of large red wasps housing in all the apertures, ready to swarm angrily down upon an unwary intruder. At Trinidad the mas-

Chariot that provided transportation along the winding lanes—the only "traffic arteries" on the Paraguayan frontier—holds a load of Lutherans. Standing in rear are Pastor Nubling and Pastor George Walborn who crossed the river from Argentina, where he serves in the Lutheran mission

sive stones of the church and the veritable city of ruins around it are being brought down by creeping vines and sprouting trees. Today's Roman Catholic church occupies a shabby wing on the edge of this monumental wreckage and one of the great colonnaded courtyards has become an impromptu football field.

Building in God's name is a difficult and dangerous thing to do. Yet no choice is given to us. Building in any other name is in vain. The congregations in Paraguay, wrestling like Jacob with the angel to obtain a blessing, are starting to build. Let the whole church pray for them.

✠

A MINISTER and his congregation built a new building on a busy, noisy street corner in a large city. In order to shut out the noise, the minister requested the architect to draw plans for huge doors, through which people came into the church sanctuary from the street. After the building was completed the minister took a friend of his from the street through huge thick doors. The minister shut the doors tightly, then turning to his friend said, "Listen, you can't hear a thing on the outside, can you?" It is tragic and even sinful, when any congregation anywhere cannot hear a thing on the outside. Evangelism keeps the ears of a congregation sensitive to the needs of those outside its fellowship.

—JESSE M. BADER in *Evangelism in Changing America* (Bethany)

They Found It in the Bible

By WILLIAM L. WOODALL

Builders of the new land of Israel were led to important natural resources through hints given by ancient writers

FOR CENTURIES the land of Israel was a pawn of foreign powers. It lay unproductive. Now that hundreds of thousands of Jews are flocking back to their freed land, many problems are arising. "How can we find resources to take care of all the people who want to make their homes here?" the country's leaders wondered.

Strangely enough, it is the Bible which has become the guide to the natural resources of the new Israel. With the aid of the Bible, discoveries of iron and copper ore, oil, natural gas, and water have given new hope and added enthusiasm to life in the land of the ancient Philistines.

Rabbi Nelson Glueck, a biblical archaeologist and president of the Hebrew Union College in Cincinnati, Ohio, was fascinated by an account of King Solomon's activities in First Kings. "All these vessels, which Hiram made to King Solomon for the house of the Lord, were of bright brass. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan."

Dr. Glueck knew that "brass" in the Bible means "copper" and from there he set out to discover where these vessels were actually cast. Three thousand years is a long time for something to be lost from the memory of man, but he sought a possible site. One day in 1934 Dr. Glueck came upon a spot inhabited by Arabs. He learned from these people that their ancestors had named the place "Copper Ruin."

EXCAVATING on the site of this so-called "copper ruin" the archaeologist uncovered the remains of ancient walls and charred furnaces which proved once to have been a busy copper smeltering plant. He had discovered King Solomon's fabulous copper mines.

Having satisfied himself that there were actually mineral resources in this land Dr. Glueck again turned to his Bible and read an account of still other activities. "To find it," he said later, "I literally followed the directions described in the Bible."

"Ezion-geber is beside Eloth on the shore of the Red Sea in the land of Edom," the writer of First Kings tells us in connection with more of Solomon's exploits. Ezion-geber proved to be the Pittsburgh of Palestine. Great ingenuity was exercised by these ancient metal workers in locating their furnaces in the center of a geological rift. By means of this unusual terrain the wind was naturally channeled from the sea into the furnaces where it fanned the flames that refined the ore. So, right here on the Gulf of Aqaba, at present forbidden to the Israelis, King Solomon smelted iron ore and built ships.

Wherever outcroppings of ore have been discovered, excavations have uncovered ancient furnaces and burned-out slag piles of King Solomon's miners. "We often get the feeling," said one excavator, "that someone has just left." Enough ore

MODERN RUTH

Farm workers in Israel are producing harvests from soil that was once barren

was discovered in one digging to promise a yield of 100,000 tons of copper metal. Iron ore has also been discovered. It is not of a very high grade, but in a time of emergency it would come in very handy.

ANOTHER archaeologist, Xiel Federman, was interested in the possibility of oil in the land of his ancestors. Searching through the Bible he came upon the passage describing the destruction of Sodom and Gomorrah where "The Lord rained . . . brimstone and fire . . . out of heaven; lo, the smoke of the country went up as the smoke of a furnace."

Dr. Federman accepted the fact that the Lord was angry with these sinful people but he saw in the type of destruction a natural cause which assisted Him. Rising flames meant natural gas and natural gas indicated oil. In November of 1953 Israel's first oil well was drilled and oil was found.

Man, however, cannot live by minerals alone. The Bible gives glowing accounts of great agricultural productivity also. In view of the fact that until recently most of the land has been a desert, studies have been made as to how Abraham could maintain great herds of sheep on land that is now dry and barren.

Geologists took a closer look at these hills and discovered the ancient people used to build dams to trap the rushing waters which flooded the gullies during the wet season. By reconstructing these dams, the highest being only six feet, water was trapped and held sufficiently long to maintain an adequate supply of drinking water. A luxuriant growth of grass surrounded these artificial pools.

SITES OF ANCIENT wells have been located. Because of this newly discovered source of life fifty new agricultural communities have sprung up "from Dan to Beersheba." Now these wells are covered by cube-shaped pumping stations, made of concrete and supplying water for the surrounding populace. Hagar's well, where Abraham's cast-out wife rested with Ishmael, is now the center of a flourishing community.

Even the exploits of Samson have given the agriculturists a clue to what can be raised there. "If the ancient Israelites could prosper here, so can we," one farmer told a traveler. The fact that Sam-

son set fire to a Philistine's grain field by tying some foxes' tails together and setting them on fire to run wild through the field indicated the presence of grain in the vicinity of Gaza. While he was going to visit his sweetheart he passed through vineyards and olive groves. These, too, are thriving today.

In the ruins of Gezer an archaeologist discovered an ancient stone agricultural calendar which gives the months when certain crops were to be harvested. Gezer was given to Solomon as a dowry from the Pharaoh of Egypt. At this place, according to the ancient calendar, flax was grown. Though it had not been attempted for many generations, today a flourishing flax crop grows in and around Gezer.

THE USE OF THE BIBLE in modern Palestine is not confined to natural resources and crops. In the game of power politics, the Scriptures have proven helpful. General Yigael Yadin found himself faced recently with a threat of attack from the Syrians to the north. He found the story of a similar threat 2,800 years ago from the ancestors of these same enemies. He based his defense upon the account of the Bible where it told just what route the Syrians followed in Amos' and Isaiah's time. General Yadin met some surprised Syrians on that same ancient route.

Israel, however, will not grow by the strength of her armies. It is to the building up of the country that its inhabitants are looking. Reforestation is a basic

NOT IN THE BIBLE

Dam which spans shallow Jordan River as part of the Hule Reclamation Project in disputed area between Syria and Israel was scene of fighting in May, 1951

necessity in such a dry land. Trees are being planted where forests existed before. Two million tamarisk trees were planted where Abraham once planted the same kind of tree. The goal is to plant 200 million trees and one can be sure that the Bible will be searched for accounts of favorable locations for certain kinds of trees.

The Bible lives again in Palestine. Not that it ever died, but it is living in a way that was not dreamed of a generation ago —as a guide to science and industry, to agriculture and economics. "For the Lord thy God bringeth thee into a good land . . . a land of oil, olive, and honey . . . a land whose stones are iron and out of whose hills thou mayest dig copper."

Make Yourself an Expert!

Congregations are missing the boat in adult education because they do not have enough competent teachers

By MARJORY LOUISE BRACHER

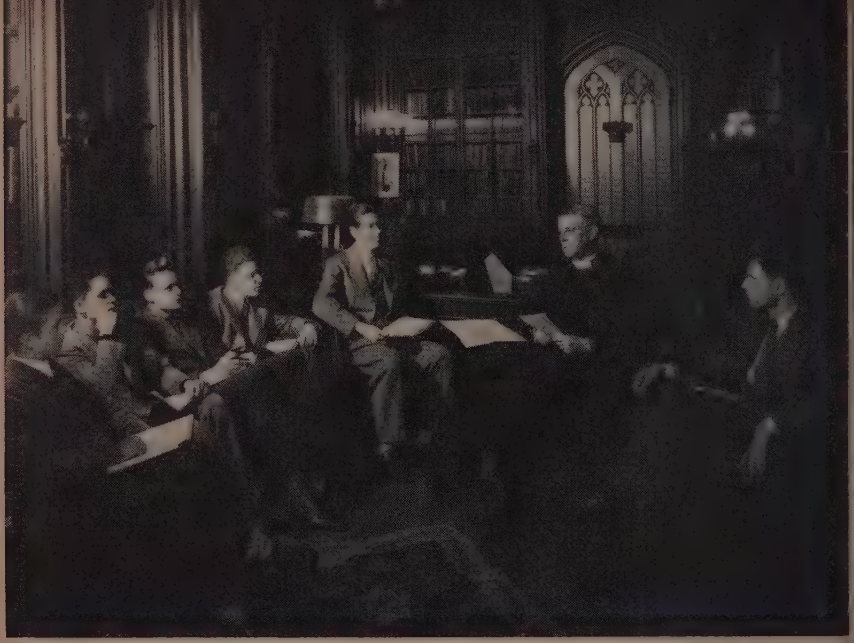
A WOMAN who is a public school educator and at the same time vitally interested in education in the church, posed this question: "Why, with the tremendous popularity of adult education, is there so little of it in the churches?"

Men and women from eighteen to eighty are crowding night schools and extension classes to study everything from anthropology to zither playing. With this widespread willingness to go to school, and the renewed interest in religion of recent years, one would expect to find lights burning in churches for something besides committee meetings. Yet it is a rare church that is offering an extensive or worthwhile curriculum for adults. In many, a grown-up could not even enroll in a Bible class.

Why is it? Most of the answer, I am convinced, lies in the "faculty." If I enroll in an evening class in boat building at the nearby high school, I can be reasonably sure that the teacher has built boats with his own hands, and that he understands the handling of a boat in local waters. But suppose I go to the neighborhood church for a course in "History of the Church Since 1800." About all I can count on is a teacher with some ability to stand before a group and take the class through a textbook. I could have stayed at home and read a good book on the subject. So, I stay at home (and don't read a book), or I go to the "Y" for a class in public affairs.

ADULT EDUCATION in the churches will not be popular until there are men and women who will make themselves something of experts or authorities in a subject of their choice, and so become able to teach with a degree of competence that compares well with other adult education in the community.

A businessman was interested in how the Bible came into being. As he read, he grew more and more fascinated by the subject. He bought books, he collected Bibles. He worked out charts. He built up a collection of pictures related to this subject which had now become a full-



Social and personal problems are discussed with class by minister of New York church . . . but whether the surroundings are plush or plain, a congregation needs many trained leaders drawn from its own membership to carry out a complete educational program

blown hobby. For several years he has been offering his knowledge to churches, as a one-hour illustrated lecture, or a six-hour course. Interestingly, he does not attempt to teach any other subject. This is the one in which he has made himself competent, a specialist.

If you are looking for a hobby, or if you want a way to put your experience or your training into the service of the church, make yourself an expert in some subject useful in Christian education.

You might choose one book of the Bible for your specialty. *Acts* has exciting possibilities. Or if you are the type who likes poetry or is attracted by the contemplative aspects of religion, you could spend the rest of your life on the book of *Psalms,* and develop effective ways of passing your interest and knowledge on to others.

IF YOU ARE INTERESTED in child development and family life, qualify yourself for teaching in this field where the church's need is staggering. There is room for men with experience in management to make contributions to congregational administration, records, finance, and related subjects. A woman with ability as a hostess and good cook could prepare herself to offer a course on "Church Suppers for Fun and Fellowship" that would attract women from every church in town.

The Bible, prayer, worship, hymns and church music, church architecture and other arts, lives of great Christians, churches in other lands, how-to-do-it for teachers and leaders—the possibilities are endless. Make yourself an amateur expert. Have fun, and help the church to adult education that is worthwhile.

FIVE MAKE A FAMILY:

AN ISLAND?

THE KITCHEN CLOCK showed it was arly time to meet Chuck's train. Claire d taken the Mawson car to the hospital d I was to meet Chuck and take him rectly to see his father.

I checked on the two casseroles I had t in the oven and went out to get the r started. It's been temperamental tely, but this time it behaved like a per- ct gentleman. I was at the station with ne to spare.

Last Sunday seems a long time ago. e family quarrel I walked in on after urch is like an incident remembered m childhood—a commentary on the ys of human nature but almost amus- g in retrospect. So many things are en seen in perspective!

THE NEWS of Charlie's illness sobered of us immediately. Karen forgot her other and sister's teasing as though it d never been. She rushed to tell Susie d Pete who had been exiled to their n rooms. They came downstairs ietly and kept in the background while an told us what had happened.

Karen got lunch on the table for the st of the family while I went over to be th Claire until the ambulance came. n ate quickly so that he could go with to the hospital.

At first the doctors did not think it cessary to send for Chuck and Marilyn come home from their colleges. Dan led them both to tell them the state of airs, but Claire did not want them to ss classes since she had us to rely on d there was nothing they could do but sit around the hospital waiting room. Yesterday, however, she consented to sending for them.

Our children have been acting very grown-up for their years all week. Karen has been helping in unexpected ways, anticipating things she can do for me without being told. Pete and Susie have joined forces to obey her orders and leave me as free as possible to be at Claire's service whenever she needs me. And all of it has been done so quietly and as a matter of course that until I had these few minutes to think I hardly realized how wonderful they have been.

CHUCK GOT OFF the train, casting a worried eye up and down the platform. I waved as cheerfully as possible and he brightened, coming toward me.

"Put your suitcase in back and hop in," I called.

"How is Dad?" he asked, sliding into the seat beside me and slamming the door almost in one motion.

"Just about the same. He rallied at first under the treatment, but he seems to have hit a plateau or something. He is no worse. The thing that worries them is that he gets no better."

"And Mom?"

"She's been wonderful all along, but I think she needs you to buck her up."

"Buck her up! I'm a fine one for that. I've been in a sort of daze ever since Dan called. I can't believe this is really happening. Dad of all people! Why, he's always seemed steady as a rock—sort of the fixed point in a changing world."

"I know. It's hard for me to realize it myself—and I've been at the hospital every day. But your father is human, just as we all are." I thought of adding that no human being can be the rock on which we build our existence, that everything human is finally sand—dust. I held back the words because I knew this was no time to preach or get philosophical. Chuck was up against a very personal problem. Whether Charlie recovered or not, Chuck was going to have to work through new insights of faith. No one could do it for him. But those of us who love him could enter into his need by giving him the support of our companionship and our faith in the unalterable fact that God as we know him in Christ holds the final answer to our necessities. The more matter of fact our demonstration of love and faith, the more likely was he to find his strengthened.

I dropped Chuck at the hospital with instructions for finding Claire and for insisting on her coming home to supper. They could eat at our house or I could send over one of the casseroles and salad and dessert.

WHILE I WOVE automatically in and out of the afternoon traffic, I wondered how I was so sure of the right way to help Chuck. I certainly have my own moments of weakness and uncertainty. Sometimes they crop up in the face of important crises. Sometimes a small thing brings them up. Yet over and over I have found that I can accept God's goodness because he has proved it in Jesus Christ. I can rely on him when I cannot rely on myself, or on Dan or on anyone. And very often I have been turned back from trying to do it all myself by worship with the congregation or by the quiet support of another Christian when I needed it.

The children were at home when I g there. Pete and Susie were washing t lunch dishes I had left in the sink, wh Karen ran the vacuum cleaner in the l ing room. This couldn't keep up forev but it was wonderfully comforting t the present.

"Chuck get here all right?" ask Karen, coming out of the kitchen whe I was putting away the dishes Susie h dried.

"Yes. I left him at the hospital. I do know whether he and Claire will cor here for supper or whether we'll be ta ing theirs over to them." She waited, a I knew she wanted to ask more abc him without liking to pry. "He's ups as is natural. But Chuck is strong. H be a comfort to Claire until Marilyn g here tomorrow."

"Is HE—is Uncle Charlie going to well?" Her voice broke on the questi she had not brought herself to ask befo

"No one knows." Then at her strick look, I added, "We only know that wh ever happens, he is in God's hands. W know he is safe because that's where wants to be."

Pete looked a little scornful. "He get well. We're praying, aren't we?"

"Sure," agreed Susie. "And we're h ing good—so good I'm about to burs She let the water out of the sink with swoosh, ran the sponge around the edg and reached for the scouring powder.

I let it go. Only God knows wheth she is being "good" to try to comma him to answer her prayers or whether s is offering him obedience as a special a of faith. I may suspect that her behavi is a bribe. It certainly looks like it. B who am I to judge the faith life of a other—even that of my own child? some ways *every* man is an island. Or he a ship on an ocean of faith?

AGREEMENT ABOUT WORDS AND IDEAS

FIRMLY PLANTED in my recollections a seminary classmate who dearly loved argue. A passing comment or a seemgly mild observation often became the ringboard to endless bull-sessions. sually a group of us had hardly gotten to the thick of the fray when my friend ould hold up a warning hand, "Wait a inute! Let's define our terms."

This is a wise suggestion. We all use e same terms, but frequently attach difrent meanings to them. What an Amern means by democracy is hardly what Russian means by the same word. ence no discussion can get very far unss all concerned agree on the meaning the words they use.

But once definitions are arrived at by itual agreement, the argument proeds from there. From agreement in ms, one moves to agreement in ideas.

THIS PRACTICE is important to remem- when we Christians go before God in rship. We use words—words of penice, words of thanksgiving, words of plication and words of praise. If we ee on a definition of the words we use, are coming closer to agreement on as.

An ancient principle helps define what Christian does when he worships. In original Latin it is stated briefly, *"lex ndi, lex credenti."* It means quite ply, "What a person prays, that he lieves." Sounds like good common se, doesn't it? And that's just what it is. By observing what a person does in worship—the language of his hymns, prayers, and his liturgies—you can n get a very good idea what he believes. On the other side of the coin, if a person uses certain forms of worship and doesn't believe them, he is a hypocrite, and needs to do something about his thinking.

This may seem a bit harsh, but just as a person's words ought to reflect his knowledge and understanding in any area, so in the church what he does in his worship ought to be a sincere expression of his faith.

Some years ago a form of service was prepared and distributed for use on a day designated as the World Day of Prayer. Upon looking through the order of service I found myself disturbed by some of the prayers. One was addressed to something like "the great spirit of the plains." It was full of picturesque phrases about the world of nature, but there was no reference to our Lord, nor any expression of the assurance that Christians have that He is our Saviour. As a pastor of a congregation of the Church of Jesus Christ I felt compelled to discuss the matter with those responsible for the service. The result, among some of the people, wasn't such a pleasant one. They could see nothing inconsistent with such a prayer. What they were saying in effect was that they as Christians could put their own meaning upon the words, and others, who might not be Christians could think as they liked.

MORE RECENTLY, a national picture magazine contained a popular retelling of the Christmas story by a prominent popular preacher. In subsequent letters to the editor it was praised by many readers, but some saw the error of the story.

One reader correctly noted that in no place was Jesus spoken of as the Son of God. Another regretted the omission of any reference to the basically Christian idea that Christ is the Saviour of the world.

Hair-splitting, you say? I hardly think so. Perhaps that is why when a witness steps up to testify in court he is directed to tell "the truth, the *whole* truth, and nothing but the truth." If a modern two-toned car—blue and gray—goes down the street, and I ask my son to tell me what color the car is, and he replied, "Blue," has he told the truth, the *whole* truth?

OUR WORSHIP therefore must be a full expression of our faith. And once we can agree on the forms we use in our services, then we are in fact agreed in our beliefs. The president of the National Lutheran Council drove this point home in his recent report to the council. Said Dr. F. Eppling Reinartz:

"To some of us was granted less than three months ago the never-to-be forgotten privilege of participating in the Chicago practice sessions at which our new *Service Book and Hymnal* was introduced. There we became vividly aware that within a few more weeks hundreds of thousands and later millions of our members would be cleansed and refreshed at the selfsame well of worship. When all the unities explicit and implicit in our new devotional treasury are considered, one wonders if there is any argument for our continued separateness which can claim validity. If our clergymen and laymen are already prepared to attempt full acceptance of each other in this most intimate life of God, is it reasonable to believe that they could find their way quickly into each other's unifying confidence in other matters? With every prayer offered and hymn sung from the book we now have in common, the fabric of our unity quickly becomes more rend-proof. Here God's grace goes before and follows after all other investments of tr which we are courageous, wise and lovi enough to make in each other."

The implications are clear. All of t churches of the National Lutheran Cou cil will soon be using one form of wo ship. Freely they participated in t preparation of the new service book a hymnal. Each contributed of his ov background and tradition the forms had used to address his God. Out of the long discussions these new forms ha come and within a few more weeks th fruit will be available to all of us. Is not right to conclude that if the childre of God the Father, spiritual descenden of Martin Luther, can agree on the wor that they will now use to worship Go they are already agreed in what th believe?

With the president of the National L theran Council I will add my voice in h prayer, a prayer that would appropr ately find its place in the worship of a our churches and in all of our homes:

"O God, our heavenly Father, in this Fo tieth Anniversary Year grant unto th churches of the National Lutheran Counc new zeal for the unity of the church of th Lord Jesus Christ.

"Dismayed and made penitent by the litt faith and other sins which keep us fro walking together in resolute purpose to kno and to do Thy will, we plead for Thy merc and forgiveness.

"Withhold from us, we pray, O God, th might of Thine anger for the limits we s quickly and confidently set upon the powe of Thy Holy Spirit to break down the hig and heavy walls we build between the fam lies of the faithful. O Lord, our petition are so small because our faith in Thy goo right hand to bestow upon us bountifull the gift of oneness is so weak. We claim t love Thee, yet we do not ardently and in clusively love our Christian brothers. De liver us from further living at enmity wit our best selves.

lelp us to draw nearer to our reconciling viour, that we may learn of Him to ound in the graces of humility, trust, for- veness, honesty and kindness, and in all od gifts which Thou canst use for healing wounds of Thy Holy Church. Be ours, God, the outstretched hand and the open art. Ready us for all toil which accords h Thy will, and works peace and broth- hood in Zion.

hese petitions we pray in the strong and ly name of Jesus Christ who loved His urch and for her life gave up His own. hen." —EDGAR S. BROWN, JR.

ERSONAL ROBLEM INIC

EARL S. RUDISILL

marriage?

QUESTION: I am a 28-year-old mother three children. I was married eight rs ago, and my husband and I have de every mistake in the book. It was marriage without love, respect, trust, anything else a marriage needs. It is w three months since the divorce be- ne effective, and I have met a 23- r-old man with whom I am sure I ld be very happy. He is fond of chil- n, and mine think the world of him. There are several matters, however, t worry me. 1) The period of time e the divorce is so short. 2) I am years older than he. 3) He is Roman holic. He is thinking of changing his gion but he first wants to read up on question, and think it over. Please d reading materials which will help us. Kindly let us have any advice you can e on these matters.

REPLY: The time is short—so short that it indicates that you may be rather impulsive. Take your time in making up your mind on this new romantic venture. After one tragedy, you should be extremely cautious about a second marriage, and be as certain as possible in advance that you are not heading into another failure.

In almost all break-ups there are faults on both sides. Before you give serious thought to remarriage you should seriously and carefully examine yourself for any faults or traits which may have contributed to your trouble, and substitute better characteristics. If you don't, the same factors which helped to create disagreement in the first marriage are likely to do the same in a second.

Since this young man is a Catholic, and is considering a change, ask him to familiarize himself with your church and what it stands for, and unite with it before you marry him. Mixed marriages are dangerous, unless both partners get into the same church, and take it seriously. I am sending you a copy of *The Split Between Roman Catholicism and Christ* and several folders. Buy and read also *If You Marry Outside Your Faith,* by James A. Pike.

The discrepancy in age is not serious. If you can work out all other issues satisfactorily, you need not fear the difference in age. But, before becoming engaged, talk over carefully with this young man every question and issue likely to arise in marriage and get them settled pretty definitely. Now is the time to exercise caution. After marriage it will be necessary for both of you to work hard the rest of your lives to make a success of your alliance, if you decide to take the risk.

a guide to bible study

You need a special dictionary to help understand the Bible when you read the King James Version. Words have changed in meaning

By LUTHER A. WEIGLE

Words that have acquired better meanings

SOME WORDS that were used in the King James Version in a bad sense have now acquired less evil meanings. "Debate" is now a dignified word, with no suggestion of bad temper or violent disorder. Yet Paul lists debate along with envy, murder, deceit and malignity among the characteristics of the reprobate mind in the King James Version of Romans 1:29.

It stands there as a translation of the Greek word *eris,* which means "strife." In Greek legend Eris was the name of the goddess of Strife, who threw the golden apple which awakened the jealousy of Hera, Athene, and Aphrodite, and in the end brought on the Trojan War.

THE TWO occurrences of the word "emulation" are different in tone. In Romans 11:14 Paul writes of stirring his fellow-Jews to emulation of the Gentiles. But in Galatians 5:20 "emulations" are included with adultery, idolatry, murder, drunkenness, and a spate of similar evils in a long list of the works of the flesh as contrasted with the characteristics that are the fruit of the Spirit.

In 1611 the words "delicacy," "delicately," and "deliciously" referred at best to luxurious living, and two of them are used in Revelation for wanton licentiousness. (18:3, 7, 9.) To be "high-minded was to be proud or haughty (Romans 11:20; 1 Timothy 6:17; 2 Timothy 3:4). The term is used now for noble character and high principles, with no suggestion of unworthy pride.

"Naughtiness" is really bad in the King James Version; it means downright wickedness. The injunction in James 1:21 to "lay apart all filthiness and superfluity of naughtiness" now reads: "put away all filthiness and rank growth of wickedness."

Anon, by and by, presently

"IMMEDIATELY" and "straightway" are two words much used in the New Testament, which leave one in no doubt as to their meaning. Unfortunately the Greek words which mean "immediately" and "straightway" have also been translated in the King James Version by the terms "anon," "by and by," and "presently," all of which once meant immediately but now mean soon or after a while.

When Jesus entered Peter's house in Capernaum, they told him immediately that Peter's mother-in-law was ill (Mark 1:30); but the modern reader gets the impression that they did some visiting first, for it is said that "anon" they told him of her. Salome demanded that the head of John the Baptist be given her on a platter at once (Mark 6:25), but the King James Version says that she asked that it be given her "by and by."

In the parable of the sower (Matthew 13:21), Jesus said of the hearer who is like stony ground that when persecution comes he immediately falls away; but the King James translation has "by and by he is offended." When Jesus said to the barren fig tree, "May no fruit ever come from you again!," the account in Matthew 21:19 records that the fig tree withered at once; but the King James Version says that it withered "presently."

UTHER TELLS HIS OWN STORY

uther's Works, Volume 31, "The Career of Reformer, I." Harold J. Grimm, ed. Muhberg Press. 416 pages. $5.

As a picture of Luther's early development, this book could stand by itself. But are promised two more volumes which l complete the story of Luther's reform- work as told by his own writings. This ok covers the years 1517-20.

Many of us have read about Luther for rs, but there is no comparison between ding about someone and letting the man ak for himself. As Luther writes, you cover the man's lively personality, his cut- wit, and his phenomenal daring. You in to realize what a many-sided leader had to be to kindle a Reformation.

As a scholar, Luther could ask questions one dared to ignore and no one cared to wer. As a pastor he could take abstruse ology and lay it before his people in clear plicity. As a leader he could maneuver l compromise in nonessentials so his real ssage would gain a hearing.

Luther the scholar found trouble fitting personal religious experience into the ned theological categories of his day. he did what any scholar of that day ld do—he asked for a formal debate on question. Three such debates appear in volume: the "Disputation Against Scholc Theology," the "Heidelberg Disputa-," and the famous "Ninety-five Theses." n against the background of the other disputations, the "Ninety-five Theses" n depth and precision.

We meet Luther the pastor in a sermon, wo Kinds of Righteousness," and in the e renowned tract, "The Freedom of a istian." These works explained to the lic what Luther had been saying in a re complicated way to the theologians.

n his life-or-death struggle with church horities Luther had to be a cool strategist, ving one party against another. He dis- s his ability in three documents—"Proceedings at Augsburg," "The Leipzig Debate," and "Why the Books of the Pope and His Disciples Were Burned." Pope, Roman Curia, bishops, and princes were all divided, and here we can watch Luther move between them as he wins hearing after hearing for his views.

This volume affords a matchless opportunity for American readers to follow the development of Luther's thought as he meets the first challenges to his revolutionary doctrines.

H. George Anderson

Philadelphia

INTRODUCING PÉGUY

The Mystery of the Holy Innocents and Other Poems. By Charles Peguy. Harper. 168 pages. $2.50.

Charles Péguy, a major French poet, subject of more than twenty biographies, is scarcely known in the United States. In recent years apparently, except in painting and women's fashions, cultural interchange between France and America has followed a west-east direction.

Born in 1873 in Orleans, Péguy grew up in the country of Joan of Arc, and his conception of her mission remained at the center of his imaginative life. His outward life was a series of unorthodox actions: he left the Sorbonne without a degree, became an anti-clerical Socialist but ignored the party line, wrote a book on Joan that sold one copy, and used his wife's dowry to found a publishing firm that teetered for years on the edge of bankruptcy. In 1908 he announced that his faith had been restored, but his civil marriage and unbaptized children kept him from the Catholic communion. All of his poetry was written in the six years between his return to Catholicism and his death in the Battle of the Marne.

A Protestant reading Péguy's poetry in English is two removes from its original context. The work of an eccentric mystic (his admirers reject both words), his poems lose much in translation. The connotations of in-

dividual words and the over-all tone on which so much depends are radically altered. "The Mystery," a long soliloquy spoken by God, is free verse. The chant-like repetitions, mannered simplicity, and self-conscious naiveté resemble slightly some of the prose of Gertrude Stein. The innocents are the babes slaughtered by Herod; Péguy envisions them playing on the steps of God's altar. The poem reveals Péguy's central ideas: the glory of France's traditional past, freedom as the true state of grace, and God's desire for the salvation of all:

If there is naught but justice who will be saved,
But if there is mercy who will be lost.

To some readers the most interesting aspect of Péguy's career is the contrast suggested between French Catholicism and the hybrid Irish-Italian church in America: intense social criticism instead of aloofness from public affairs or allegiance with politicians, esthetic sophistication instead of the Legion of Decency, speculative freedom instead of dogmatic authoritarianism.

Springfield, Ohio — WILLIAM COYLE

MOMENTS OF MEDITATION

In the Sight of the Lord. By Stephen F. Bayne, Jr. Harper. 150 pages. $2.

This is a compelling and stimulating volume that should be read by pastors in preparation for their Lenten preaching. It is not a series of sermons; each chapter is a moment of meditation of about 20 pages, in which the author has endeavored to think himself and our world into the scene or relationship he is exploring, to see the consequences of the scene for our own daily life. He calls this kind of meditation "mental prayer" and asks that they be read as prayer and not preaching.

Each of the eight chapters endeavors to analyze the scenes through the eyes of the Lord; how Jesus saw the "kingdom of the world" at the time of temptation; the man blind from his birth, looking round about the temple, Zacchaeus, the city of Jerusalem, our Lord's mother and brethren, and Peter. The reader will turn back many times to the chapters on Zacchaeus and Peter fresh and vivid insights. In these medi tions we are confronted with two of the ba issues of the church.

There will not be many paragraphs preacher will quote in a sermon, but th are many thoughts he will desire to dig and develop for his hearers, for this mate is relevant to the task of communicati God's Word. Bishop Bayne reveals depths of his own spiritual life as well his keen insights into the Gospel.

Detroit — CLYDE G. STEELE

AND SO FORTH

All the Plants of the Bible. By Winifr Walker. Harper. 244 pages. $4.95.

The lilies of Luke 12:27 (*Consider lilies of the field . . .*) were the anemone, windflower, and lilies in Ecclesiasticus 5 (*as lilies by the rivers of water*) were iris. The Bible mentions cotton only o (Esther 1:6, RSV), and the corn oft spoken of was usually wheat. These items of information presented by M Walker in her impressive book.

Mrs. Walker started with the New Yo Botanical Garden's list of 114 biblical plan made a long search for specimens of ea and drew attractive and accurate pictures all of them. The book is an album of th pictures, each beautifully printed on a f page, with the facing pages giving data a descriptions of the biblical plants. It's handsome reference book, or a fine gift an ardent member of the local garden cl

50 Children's Sermons. By Graham R. Hodg Abingdon. 95 pages. $1.75.

Mr. Hodges, a Congregational pastor, h an unusual flair for devising graphic illu trations from the common life for conv ing some religious message. For those w need help in preparing talks for childr this collection should be useful.

BOOKS reviewed in these pages may be order from the United Lutheran Publication Hou 2900 Queen Lane, Philadelphia 29, Pa., from any one of the ten ULPH branch stor

overseas

FINLAND: Helsinki. Feb. 7.—Relations tween the Evangelical Lutheran Church Finland and the state came up for a lively scussion shortly before Christmas. It ap- ared unlikely, however, that any drastic anges in the relationship would be sought the near future.

In Finland, as in the other Scandinavian untries, the Lutheran Church is the estab- hed national church, with more than 95 r cent of the population in its member- ip. But there is a slight fiscal difference. ie church is supported by state taxation Norway and Sweden, while in Finland ch local church council sets its own tax te and collects it, with the authority of e state.

This financial aspect occupied most of e attention at a debate in Helsinki, ar- nged by Finnish and Swedish student pa- rs. After four speakers opened the debate th prepared arguments, 27 other persons oke. Still others wished to be heard, so was decided to renew the discussion at a er meeting.

The first speaker, Vaino Voipio, advocated tright separation of state and church. The urch uses political force to safeguard its sition, he said. He thought it unjustifiable at the church taxes all its members, in- ding those to whom the faith is not a ing reality.

Dean Erkki Niinivaara pointed out that e church is vitally concerned with tem- ral as well as spiritual matters. In this spect, he said, church and state move in e same sphere of life and for this reason ist maintain some mutual relationship.

Toivo Rasku declared that the power of e church is due wholly to its right of cation. Income from church taxes in 1956 is 5,141 million Finnish marks (about 2,452,000). A church spokesman said s fell 480,000 marks below actual ex- nses.

Only church members must pay the urch tax, which is based proportionally on the individual's secular tax. Among those exempt are the 75,000 members of the Greek Orthodox Church, who have spread over most of Finland from their former home in Karelia.

Summing up the arguments, the daily paper *Hufvudstadsbladet* reported that the speeches seemed to show that some reforms are needed, but that a complete separation of church and state would benefit neither side.

Finnish women's organizations have now publicly declared themselves in favor of admitting women to the ministry on an equal footing with men. The Central Federation of Finland's Women, at a board meeting, resolved that the individual clubs and societies should attempt to create a strong public opinion on the question.

Lyyli Tikka, a woman theologian, explained the proposal to create special posts for women theologians in the Finnish National Church, put forward by a committee appointed by the last Church Assembly and due for discussion at this year's meeting. According to this proposal, consecrated women who serve at hospitals or in prisons could be given the right to administer communion to persons who are unable to take part in their own congregation's communion service.

This plan is not altogether satisfactory, the speaker pointed out. She said another proposal has been advanced to give women unlimited access to pastoral office.

Improved training in social ethics for divinity students has been proposed by the Finnish Bishops' Conference at a recent meeting in Helsinki. Bishops G. O. Rosenqvist and Martti Simojoki were appointed to work out a more detailed plan for reorganizing theological study courses.

In Helsinki, 250 lay workers have been trained to make door-to-door visits in a church attendance campaign. They will call at homes throughout the city. Reports indicate that only two or three per cent of the 70,000 church members are regular attendants at worship.

Rapid Pace Set for Building Activities in Synod

By E. RUDOLPH WALBORN

COLUMBUS — Evidence of continued growth was given by congregations of the Ohio Synod early this year as churches throughout the synodical territory dedicated new buildings, broke ground for additions to their plants or discussed plans for further projects.

First home for four-year-old Messiah mission in Dayton
Educational unit and a larger church may be added later

Messiah mission in Dayton dedicated an $80,000 contemporary first unit designed to seat 200. Messiah received its start as an extension Sunday school sponsored by Westwood Church and its pastor, Carl Coad. It was organized in 1953 by Pastor Harold L. Figley, purchased two acres in a growing suburban section in 1954 which will provide room for an educational unit and a large church in the future. Synod Secretary E. Rudolph Walborn and Pastor Figley conducted the dedication service on Feb. 9.

A new church building was dedicated Jan. 5 by St. James' congregation in East Cleveland. The stone-and-brick construction stands next to the old building used since 1920. Pastor Robert Barkley conducted the service.

Holy Trinity Church, Columbus, broke ground in December for a $175,000 addition providing classrooms, office, facilities for the choir, and parlor. A three-year campaign begun in 1956 yielded $40,000 in cash so far. Pastor is the Rev. Joseph M. O'Morrow.

Relocation is in the cards for St. Paul's Church, Mansfield, formerly a German-language congregation whose church stands close to two other United Lutheran church The congregation, served by Pastor John Long, will move to Mansfield's west-si suburbs where five acres of land and a sev room house have been secured as buildi site and parsonage. Dedication of site a parsonage has been set for May 4 w Synod President Herbert W. Veler preacher.

St. John's Church, Dayton, bought pa ing lots close to its downtown building. T congregation is close to Memorial Ha meeting place for the ULC convention n October.

A 20-year mortgage contracted by Paul's Church, Newark, in 1952 to build stone edifice is all but liquidated. Goal is celebrate the sixth anniversary debt-fr More building plans are being discussed.

Other congregations paid off mortga and talked about new expansion plans.

St. John's (Gebhart) Church, Miam burg, observed the fifth anniversary of t church building remodeled in 1952 on Fe

The 152 communing members have paid $15,000 indebtedness in full, and in recent months have winterized and modernized the shelter house on grounds of the rural church.

Reformation Church, Toledo, celebrated 35th anniversary Feb. 16 with the church buildings debt free. Speaker was Pastor J. William Wahl of the Board of Parish Education staff, who served the congregation at the time the church and the educational wing were being built. Pastor Paul H. Buchholtz conducted the mortgage-burning celebration.

First English, Wapakoneta, celebrated its 50th anniversary in December. Dr. George A. Weissling has been pastor since 1936.

Summer Days Are Bound to Come

OHIO youngsters have been thinking about summer camping in this winter's near zero temperatures, and already have filled five of Camp Mowana's twelve periods.

For a second year, the camp will open on June 8-14 with a work camp in which seventh to tenth graders and volunteer men will get the camp ready to open.

Color filmstrips of camp activities have been booked for every Sunday through June.

Sunday school enlarges at Trinity, Columbus
Pastor Joseph M. O'Morrow turned the earth

RADIO

Steimle on Art of Living

DR. EDMUND STEIMLE, to be featured in the United Lutheran series of the Protestant Hour beginning June 22, will also be heard in a 13-week series of broadcasts over NBC stations starting Easter Sunday.

The noted United Lutheran preacher and professor of Philadelphia Seminary will address "non-church audiences" Sundays (9:15 A.M. EST) in the *Art of Living* program from April 6 to June 29.

Promotion techniques and visits of Camp Director Jerry Schmallenberger, Hamma Divinity School middler, have caused an unprecedented rate of registrations.

The small congregations of the St. Paris parish have sent in 40 registrations. Two adults, a teenager, and Pastor Wilho Paanenen will serve as counselors, and the men's group has donated their labor in installing a complete heating system in Oneida Lodge.

A new name appears in the synod calendar, as the "Campus Lutheran Summer School" is being announced for July 20-25 at Wittenberg College. It replaces the Chautauqua Lutheran Summer School which held sessions near Miamisburg.

New features will provide separate schools for parish education, teacher training, auxiliary inspiration, and church music. The latter is sponsored by the synodical committee on music and worship which operated an Institute of Church Music until 1956.

Church Women Plan Meetings

OHIO's United Lutheran Church Women are looking ahead to a special synodical interim convention on May 7 to name delegates to the ULCW triennial convention. The special convention will be held at Holy Trinity Church, Columbus.

On April 20, the ULCW of Ohio will be holding spring congresses in each of the four conferences.

Fast Growing Churches Report "Room Trouble"

By JAMES F. VORKOPER

AUSTIN—Growing pains are evident in some of the synod's young churches. In Austin, Messiah Church's new building already is becoming too small although it has not yet been dedicated.

The congregation moved in before Christmas, held open house on Jan. 26, and plans special dedicatory services later this year. The Sunday school is overflowing, Pastor David F. Cooper reports.

OUR SAVIOUR'S CHURCH, Victoria, also has "room trouble," especially in the children's division. One department has 80 children in a room designed for 30. The cradle roll has 47 children under three. The congregation is thinking of expanding the educational building.

SALEM CHURCH, Houston, tried to get 160 people into a room that seats only 120 in their house chapel at Christmas time. The crowded conditions at regular services have made it mandatory to build an annex. Pastor Myron Blackman received 13 new members at Christmas, 11 since the first of the year.

Sector Plan Successful

GRACE CHURCH, Houston, held a preaching mission Feb. 9-13 with the Rev. H. E. Baumgartner, Jr., as missioner. The sector plan has made great changes in this congregation's stewardship. Last year 159 family units had pledged support to the church. In 1958 there are 242 pledges, and the budget was increased 27.8 per cent.

Pastor David Conrad, of Grace Church, spoke at the "kick-off" banquet for the educational building fund at St. Mark's Church, Cuero.

PEACE CHURCH, Vernon, doubled benevolences in 1957 with the sector plan. Forty-one members pledged for the first time, and nine indicated they would tithe in 1958. Church and parsonage are situated now at Lockett, six miles south of Vernon, but plans are being made to build in the city soon.

THE REV. J. W. WAHL, of the Board Parish Education, conducted leadership c ferences in Texas and Louisiana in F ruary. He was to meet with the synodi parish education committee.

UNITED LUTHERAN pastors of Hous will exchange pulpits for the Wednesc night services during Lent.

ST. MARTIN'S CHURCH, Sharpstov adopted a budget of $8,516 for 1958. T Rev. Manfred Holck, Jr., is pastor of congregation with 76 confirmed membe First communion service in the new ho chapel was held last month.

Lutherhill Is Growing

THE TEXAS-LOUISIANA SYNOD announc the gift of ten acres of land adjoining Ca Lutherhill to the north.

The donation to the synod was made by M Leslie L. Appelt, Houston, owner of the la Half of the tract is wooded and will provi a location for cottages, chapel and other bui ings. The open portion of the tract will be us for additional recreational facilities.

HOLY TRINITY CHURCH, Dallas, will ho a mission week March 23-26, with the Re John A. Jacobs of Cuero as missioner. T Rev. David Jensen is pastor.

NORTHERN CONFERENCE, meeting Crestview Church, Waco (Jan. 20), elect Pastor Martin Yonts, Dallas, secretary, a Ray Noteboom, Fort Worth, treasure President for a two-year term is Past J. F. Vorkoper. Dr. Karl S. Henry, Boa of American Missions secretary, spoke.

WEST TEXAS area rally was held Feb. in Snyder. Synod and Northern Conferen leaders led discussion groups dealing wi problems and programs of church council Sunday schools, and auxiliaries. Sync President R. E. Lesher addressed pasto and church councils.

OTE FROM PRISON:

Wish You Were Here"

WE OUGHT to spend more time in ison. We—I mean, church people, nisters and laymen alike. Perhaps, if did, we'd understand some of the boys ien they get out and have to start life over again.

That's what went through my mind as eft the State Reformatory at LaGrange, ., 25 miles from Louisville, the other ght. I had been invited to attend com- ncement exercises for the Dale Carnegie urse. There was a class of 40 for the 14- ek course which is sponsored by one of committees of the Louisville Council of urches. The Carnegie school donates the son material designed to give the students f confidence and sharpen their intellect ough training in public speaking.

its recalled church summer camp days

Each man stood up and spoke for himself

The exercises consisted of every graduate getting up and saying something about himself. In many cases, the testimonial took the form of an extemporaneous pledge to live a Christian life from now on—a deep-felt expression of faith.

These men knew they couldn't fool their fellow inmates. They did not try to impress them — or us, the visitors. They said simply what was in their hearts. A 25-year-old said he had met more friends in prison than anywhere else before. Another said he could understand now that you don't have to wait until you're dead to pay for your vices.

A third one told us how he had been haunted by fear all his life but now "I have found love and good will to help me overcome my fear." A fourth said simply: "I have found the Lord."

Of course, the men talking to us were a select group. So many apply for the course that Prison Chaplain Tom Steele has to screen them carefully. But, whatever their motives, the words they said had a true ring.

Speechmaking was not the whole program. There were some few light skits reminding me of church summer camp days. Then everyone received his diploma.

And then I went home. The men couldn't go home. They had to stay. But I couldn't help thinking that for the first time during a prison visit I had felt like writing a card to my friends with "wish you were here" on it.

—ROGER G. IMHOFF

Stewardship Project Gets Strong Response in Synod

By LOUIS F. MERTZ

LOS ANGELES—Response to the sector stewardship project has been strong throughout the synod, reports the Rev. Franklin H. Schott, synod stewardship chairman.

All congregations have increased both the number of pledges and the total amounts pledged, he said. Contributions for benevolences indicate an all-out effort by the congregations to meet the 40th anniversary appeal of the United Lutheran Church.

Increases are from 12 to 60 per cent over the amounts pledged last year, Pastor Schott said. Comments from pastors indicated that the increased giving has strengthened church attendance and activity of members.

"The feeling among the members is at an all-time high," one pastor wrote. "They have begun to volunteer for jobs without being asked. Their appreciation of their pastor has been improved."

Welfare Service Meets

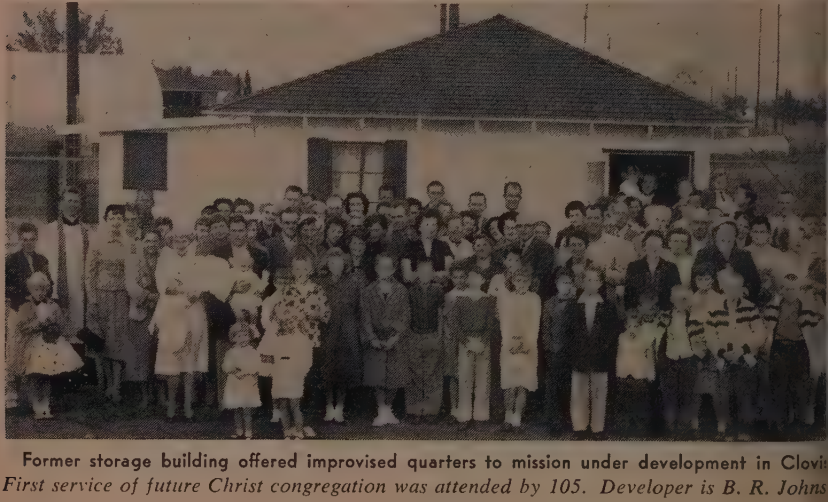
LUTHERAN WELFARE SERVICE of Southern California, Dr. Frederick A. Smith, executive director, held its annual meeting Angelica Church, Los Angeles. Dr. A. Pearson, of California Lutheran Hospi led a panel on rehabilitation of alcohol

Other panels on narcotics and juver delinquency were led by officers of sheriff's and probation departments. T women held separate sessions on aid to sh ins and Christian witnessing.

Clovis Mission Thrives Despite Lack of Space

FRESNO, CALIF.—Many had to stand November when Christ Lutheran Missi Clovis, held its first worship service. hundred six persons crowded into a 15 x foot room, a former storage building us as a community clubhouse.

It was the only place the mission's steer committee could get. This Fresno subu has few buildings of any kind except hom But, despite the limited size, the tempor home of Christ Mission has been given



Former storage building offered improvised quarters to mission under development in Clovi
First service of future Christ congregation was attended by 105. Developer is B. R. Johns

nosphere well suited for the purpose of ngregational worship.

Workers have provided a portable altar d lectern, and a set of paraments. Music provided by a foot-pedaled field organ.

The Rev. B. R. Johnson, a 1957 graduate Northwestern Seminary, is the organizing stor. The charter membership roll was ened early in February, when the mission ok part in an area evangelism mission. tendance at services has averaged 75.

Sunday school, organized Jan. 26 with an rollment of 47 and a staff of 13, is being d in the church and two homes.

New Church for Phoenix

Grace Church, Phoenix, Ariz., took ps at its annual meeting to begin organiza- n of a second congregation. Already the rter membership roll contains 120 adult natures, and a total of 250 is sought by ril 13, organization day. A site for the v church is being purchased, according to Lyle C. Burns, pastor.

Hollywood Church is demolishing the New Hampshire Playhouse, recently pur- sed, to make room for a new chapel unit l a 40-car parking lot. The theater was e owned by actress Mae West.

Holy Trinity Church, Inglewood, has alled an automatic answering service ed "Dial—An Inspirational Thought." tor Paul Waldschmidt records a message each day, and callers hear his recorded ce when they dial PL 6-7881. Similar vices have been provided with good re- s by several congregations in the U.S.

The Rev. William Arbaugh, Las Vegas, re-elected president of the Clark County nisterial Association. Its main current blem is the wedding chapel racket in Las gas and vicinity.

ormer LEM Director Installed

The Rev. Ross F. Hidy was installed Jan. as pastor of St. Mark's Church, San Fran- o, oldest Lutheran church on the West st, established in 1849. President Carl Tambert officiated. A new parsonage has n purchased by the congregation.

The Rev. I. F. Hodde was installed as chaplain and counselor of the Santa Monica Hospital on Feb. 23. The Lutheran Hospital Society of Southern California is sponsoring this chaplaincy program.

Sister Grace Bachling became parish deaconess at Trinity Church, Manhattan Beach. She was trained at the Lutheran Deaconess School in Ruxton, Md., and was consecrated in 1942.

PENNSYLVANIA

Philadelphia Court Approves Foundation for Campus Work

By CARL W. WEBER

Philadelphia—By-laws of the Lutheran Foundation for Campus Work in metropolitan Philadelphia were approved last month by the Court of Common Pleas of Philadelphia County. The court action recognized the legal status of the foundation as a corporation. It will take over functions previously performed by the Lutheran Student Work Committee of Philadelphia.

Campus pastor will be the Rev. Gilbert E. Doan, Jr. (ULC), formerly assistant to Campus Pastor Robert H. Gearhart, Jr., who has been ministering to students on Philadelphia area campuses for the past 35 years. Headquarters are in the Christian Association building of the University of Pennsylvania.

Incorporation marks another step forward for Lutheran campus work, begun in Philadelphia in 1908. Objectives during the past 50 years have been to maintain, promote, and develop the ministry of the church to students and faculty in institutions of higher education in Philadelphia, Montgomery and Delaware counties. Among institutions to be served are the University of Pennsylvania, Temple, Drexel, Lankenau Hospital School of Nursing, Philadelphia Museum School of Art and Beaver College.

The dinner of the Foundation was held Feb. 25 at the University of Pennsylvania. It marked the 50th anniversary of Lutheran Campus Work.

Trinity Church under construction in Yeadon
Putting up the steeple took no time at all

Topping It Off

THE SCENE was Yeadon, a Philadelphia suburb, and the time was late last year. People passing the new building of Trinity Church getting ready for its dedication saw a man suspended in mid-air as he connected the top part of the spire with its base. In earlier days, this would have required erection of an intricate system of scaffolds. Now all that's needed is a crane, a dangling bosun's chair, and a man ready to do his work from the lofty seat.

Seminary Graduates Ordained

TWO MID-TERM GRADUATES of Philadelphia Seminary were ordained Jan. 15 in the Schaeffer-Ashmead Memorial Church on the seminary campus.

John W. Hendler, a member of Messiah Church, Philadelphia, had been called by the Board of American Missions for assi ment as mission developer in the Hartsvil Warrington area; Rodger A. Krause, a me ber of Christ Church, Conyngham, accept a call to Zion Church, Spies, Berks Coun

Dr. Ross Stover, pastor of Messi Church, preached and acted as sponsor Mr. Hendler. The Rev. Richard M. Rutt pastor of St. Paul's Church, Millersville, w sponsor for Mr. Krause. Officiants at service were Ministerium President Char M. Cooper and Secretary Claude E. Schi

EVANGELISM SCHOOLS of the Philadelp Conference were attended by 450 perso who represented 80 congregations.

Marcell Announces Retiremen

PASTOR ARTHUR G. MARCELL of Tra figuration Church, Philadelphia, announc his retirement last month and was elect pastor emeritus of the congregation unanimous vote. He had served Transfigu tion since 1927.

Long active in the field of evangelis Pastor Marcell conducted many week-lo missions throughout the coal regions Pennsylvania and the Midwest in the 193 and '40s. He held a position of leadersh in the former Society of Saint Ambrose, intersynodical fellowship dedicated to litu gical studies.

His successor at Transfiguration Chur will be C. Marcus Engdahl, a Philadelp Seminary senior, who, subject to graduati and ordination, is scheduled to begin ministry on June 7.

NATIONAL AUDIO-VISUAL UNIT ELECTS KOPPENHAVER PRESIDEN

THE REV. CARL E. KOPPENHAVER, rector of the audio-visual department for United Lutheran Publication House, w elected president of Religious Film Librari at their recent convention in Omaha, Ne Religious Film Libraries is a national n work of church-owned film depositori where pictures can be rented for showing religious or educational groups.

Mr. Koppenhaver was formerly editor

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PA.: PHILADELPHIA . . .

Light for Today and the Sunday bulleti and director of the United Lutheran new service. He joined the Publication House 1943.

A BROTHERHOOD RALLY, attended by pa tors and men of 15 churches in the nort east section of the Philadelphia area, w held Feb. 10 at St. John's Church, Mayfai Pastor Carl W. Weber of St. John's Churc spoke.

UNITED LUTHERAN MEN gathered for a area rally Jan. 29 at Christ Church, Upp Darby. Richard Sutcliffe, associate direct of the Press, Radio and Television Depar ment, spoke.

THE REV. LOUIS HETRICK was installe as first assistant pastor of Prince of Pea Church, Colgate and Comly Streets, on Fe 2 by the Rev. Ellis Kretschmer, pastor.

Pastor Hetrick was called from Trini Church in Bridgeport, Ohio. He is a nati of Baltimore, Md., and a graduate of Ge tysburg College and Seminary.

PLANS were presented at St. Paul's Churc Ardmore, for major renovations of th church interior due to begin in the summ of 1959.

ST. PAUL'S CHURCH, Lansdowne, repor a 54 per cent increase over 1957 pledg following the sector project in December.

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hree Lay Schools Held or Reading Evangelism

By ROBERT SCHOENERT

READING—Schools to train laymen for the xt evangelism campaign in the Reading nference were held at St. John's Church, amburg; St. Luke's Church, Reading, and John's Church, Kutztown. The Rev. muel L. Koons, conference evangelism airman, supervised the program.

Instructors were Bertha A. Weber, Lawnce L. Matten, Dr. Lester E. Fetter, and stors Lawrence A. Tropp, Martin L. Rothberger, Harold G. Deisher, and Clyde I. y.

Congregational representatives who atnded the schools will work on their local angelism programs throughout the year. ese will be climaxed at the end of 1958 d early in 1959 with every-member visitans and preaching missions.

New Pastors Installed

THE REV. ROGER A. KRAUSE was installed as pastor of Zion (Spies) Church, Alsace Township, by the Rev. Daniel F. Newhart, conference president. Pastor Newhart also installed the Rev. James B. Miller as pastor of St. Daniel's Church, Robesonia.

Pastors elected recently and to be installed soon include the Rev. John J. Ziegler, Jr., at St. Matthew's Church, Reading; the Rev. Clarence C. Moore, in the Lenhartsville parish, and the Rev. Louis Ewald, at Trinity Church, Wernersville.

The Rev. Alton F. Hoffman, pastor of Topton-Dryville parish since August, 1952, resigned to accept a call from Grace Church, Hatfield. He was statistician and treasurer of the Reading Conference.

St. Luke's Plans Building

ST. LUKE'S CHURCH, Reading, will launch a $300,000 campaign March 9 for construc-

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PA.: READING . . .

tion of a new church school building. T structure will replace the original sanctu built in 1868, and now scheduled for molition. It has been used for the chu school since the present sanctuary was bu in 1927.

CHRIST CHURCH, Spangsville, complet plans for interior renovation. A mode lighting system will be installed, the chan will be rebuilt, and a new altar rail will installed.

ADVENT CHURCH, West Lawn, will ra funds for a new church building. A profe sional fund raiser will be engaged.

PEACE CHURCH, Reading, completed p liminary plans for a new $35,000 chur school building. Work will begin in t spring of 1959.

ST. MARK'S CHURCH, Reading, retain T. Norman Mansell, Philadelphia archite to design a new church and parish educati building. Ground will be broken in abo two years, it is expected.

CHRIST CHURCH, Stouchsburg, dedicat its new Boy Scout chapel. It will be used f activities of the troop sponsored by the co gregation's United Lutheran Church Men.

ATONEMENT CHURCH, Wyomissing, ded cated a new organ at a special musical ser ice. Emerson Harding, organist of St. Paul Church, Allentown, gave a recital.

PROPERTY of Trinity Union Churc Bechtelsville, was deeded to the Luthera congregation after the United Church Christ congregation was disbanded. Th Lutherans will now hold services every wee

ILLINOIS

Holy Cross Congregation Organized at N. Decatur

By JOHN E. COOPERRIDER

CHICAGO — Holy Cross Church, Nort Decatur, was organized on Feb. 16 at a spe cial service in First Church, Decatur. Syno President A. Howard Weeg was the speake The congregation was developed by th

v. Harry C. Thiel, who will continue as tor. It had a charter membership of 103 lts and 84 children. Pastor Thiel began veloping the mission last spring.

Carthage Campaign Planned

EXECUTIVE BOARD of the Illinois Synod engaged the fund-raising firm of Ward, eshman and Reinhardt to conduct its 265,000 campaign for Carthage College l the Chicago Lutheran Seminary.

Authorized last spring, the campaign will in early in 1959 and continue for two rs. Two-thirds of the funds will be used establishment of Carthage College's sec- l campus at Kenosha, Wis. The remainder l go for construction of a chapel and ex- nsion of the library at the seminary in ywood.

Religion in Atomic Age

A CONFERENCE on the subject "Religion es the Atomic Age" was conducted by the Federated Theological Faculty of the University of Chicago on Feb. 2 and 3. Its purpose was to "consider comprehensively how the spiritual resources of this country must be mobilized."

Charles P. Taft, former president of the National Council of Churches of Christ in America, was the principal speaker. Other speakers included Dean Jerald C. Brauer, of the Federated Faculty, a ULCA clergyman; Frayn Utley, NBC news commentator; Lawrence A. Kimpton, chancellor of the university; Harold C. Urey, noted atomic physicist, and Theodore Gill, editor of *The Christian Century*.

Passavant Convocation Set

SECOND ANNUAL Passavant Convocation of the Chicago Seminary will be held April 16-17. Dr. Martin Heinecken, of Philadelphia Seminary, will speak on "Pastoral Theology," and Dr. Wayne Oates, Southern Baptist Seminary, on "Pastoral Psychology."

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ILLINOIS . . .

United Lutheran Church Women he five training sessions throughout the syn during January. Selected women were i structed in the ULCW program so that th can aid in organizing its work in various co gregations. Miss Frances Dysinger, of t ULCW staff, was the principal speaker.

The Lamb Award was presented to A Gilissen, a member of Christ Church, Ch cago, for his outstanding service in Bo Scout work. The award was presented t the pastor, Dr. G. P. Lottich, and Luth Arnesen, past president of the Chicago Co ference Brotherhood.

Pastors Accept Calls

The Rev. Herbert C. Peterson resign as pastor of Luther Memorial Churc Springfield, effective Feb. 25, to accept a c from Grace Church, Villa Park. The Re William A. Thoresen resigned his pastora at Trinity Church, Macomb, effective Fe 15, to accept a call from St. Peter's Churc Chicago.

Retiring at the end of March is the Re Edward A. A. Kreppert, pastor of Fir Church, Mt. Carroll. He spent 35 years i the ministry, serving pastorates at Logan port, Ind.; Battle Creek, Mich.; Uniondal Ind.; Donaldsville, O.; Pontiac, Ill.; Roc ford, Ill., and Chicago.

—CHANGES OF PASTORATE—

CORRECTION

New pastor of St. Paul's Church, Fal City, Neb., is Paul Luther Miller, former serving Faith Church, Flat Rock, Mich., a (as reported in Changes of Pastorate of Fe 12) Paul L. Miller, pastor of Good Hop Church, Hickory, N. C.

DECEASED

DR. JULIAN B. HARMAN, 84, die Jan. 28 at Newberry, S. C.

Dr. Harman was a native of Lexingto County, S. C., and a graduate of Newberr College and Southern Seminary. He wa

arded a doctor of divinity degree by wberry College in 1946.

During his 40 years in the active ministry, Harman served churches in Senoia, Ga., Saluda County, Newberry, Prosperity, nite Rock, Little Mountain, and Johnston, C. After his retirement in 1946, he be- ne pastor emeritus of Summer Memorial urch, Newberry.

Dr. Harman held offices in South Caro- a Synod conferences and was a member the synod executive committee and the wberry College board of trustees for sev- l terms.

He is survived by four daughters, Mrs. on M. Matthews, and Mrs. C. W. Bowers, lumbia, S. C., Mrs. John S. Riddle, North arleston, S. C., and Mrs. B. F. Jack Haw- s, Newberry; a son, J. B. Harman, Jr., lumbia; two brothers, Willie L. and J. lhoun; and a sister, Mrs. Mary H. umpert.

Funeral services were conducted at St. ke's, Prosperity, by the Rev. Clyde E. denbaugh, Synod President Karl W. nard, and Dr. Thomas Suber.

Burial was at the church cemetery.

MRS. AMY VIRGINIA CRESS, nee Sipe, died Jan. 17 at Walton, Neb.

Mrs. Cress was the wife of the Rev. Foster Cress, pastor of the Walton-Eagle parish. was a native of Dayton, Ohio.

Funeral services were conducted at Grace urch, Walton, Jan. 20 by Dr. Leland H. sher, Dr. Theodore Schuldt, and Central tes Synod President Alfred W. Young.

MRS. NETTIE C. MATTHIESEN, nee egersen, widow of the Rev. John Matthie- , died Jan. 24 at Yardley, Pa. She was years old.

Mrs. Matthiesen, a native of Pierce unty, Neb., was a past president of the w Jersey Lutheran Missionary Society l a member of the Trenton Council of urch Women.

Pastor Matthiesen had served congrega- ns in Falls City, Neb.; Chicago, Baltimore, l Trenton, N. J. He died in 1955.

Mrs. Matthiesen is survived by a son, C. Paul, Trenton; three sisters, Mrs. R. C. Miller, Miss Sophia Gregersen, and Mrs. Ida Klindt; and four brothers, Albert, August, Gerhart, and Siegfried.

Burial was at Ewing Cemetery, Trenton.

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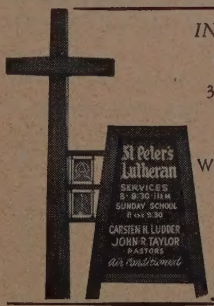

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IN CONCLUSION

A FEW WEEKS AGO my wife and I started out in search for summer. We had to put chains on the car wheels to pull through fresh snow on the West Virginia mountains—as expected. But unexpectedly a record-breaking blizzard caught up with us in Kentucky. Snow fell all the way to Nashville, and there was even a light sprinkling on the Arkansas hillsides after we crossed the Mississippi.

But in Little Rock we saw japonica in bright bloom. On the Texas border, at Texarkana, a woman was wearing a camellia she had picked that day in her garden—not as beautiful as those one sees in South Carolina or California in midwinter—but a sign that we were on the track of summer.

In Dallas slim ice formed on our car window as the gas-station man washed it in early morning. But at El Paso we had a May day, and walked hatless and coatless on a brief dip into Mexico.

Then came the rolling high plains of West Texas where farmers were plowing their fields for spring planting. It's a little late this year because of the rain, the paper said. Rain is ardently welcome in that country. Those vast stretches of upland can grow abundant crops of anything if the rains come.

I REMEMBERED the men who lived long ago in that tiny arid land of Judea, and the tremendous nature poetry they wrote in the Psalms and in Job. What songs would they have sung in the open spaces of Texas—with grain and cotton and oil on ten thousand hills? Probably half the people of Japan could be moved to Texas, and would soon be earning a decent living by cultivating the prairie land.

Downhill in Arizona we saw wild flo ers in bloom along the road—blue bo nets, poppies, yellow daisies. In Phoe birds were singing as happily as they back home in June. There was a bo gainvillaea in bloom in Gilbert Olso yard, and orange trees gleaming with ri fruit. The edges of the Arizona des were glowing with flowers. We saw a fe cactus blossoms. And we came down Yuma—which on many days of the wi ter and summer rates as the warmest ci in the U.S. Temperature was in the lo 70s when we arrived and lolled a ha day in the warm sun.

All the flowers we enjoy in summ were in bloom there—snapdragon, p tunia, stocks, and many others I ca identify. There was time for slow trav the rest of the way—across the Imperi Valley where sugar beets were tall ar green, and the fertility of the ear seemed to be making its most perfe exhibition.

Then the Pacific, and as we walke along the shore in early evening I hea a cricket sing. We found summer at L Jolla. It went with us up the coast Glendale, which was our destination.

NEWSPAPERS in Los Angeles had eigh column headlines about the severe co and heavy snows in the east. But we sha return, and probably find a crocus sho ing its brave face in Philadelphia. Lik the old "acres of diamonds" story, hom will be where we find summer—ever tually. But we're grateful for gettin ahead of the calendar a bit this year.

In every state, it seems, people hav reasons for being glad they live ther One remembers the King James transl tion of that verse from St. Paul—"I hav learned, in whatsoever state I am, there with to be content." —ELSON RUFF

Can you answer these 6 questions about your own retirement?

1. **How much will you and your wife receive from Social Security at 65?**
2. **What will you receive each month from your present insurance when you reach retirement age?**
3. **How can you make up the difference between what you will receive from present resources and the amount you will need to live comfortably during retirement?**
4. **How can you be sure your retirement money will last as long as you live?**
5. **What happens if you're permanently disabled before you reach retirement age?**
6. **Suppose you didn't live to retire. What monthly income will your wife have for herself and for your children? Will funds be available to educate your children?**

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